

MARCH

1956

Vol. LIV, No. 3



University Microfilms  
313 N 1st Street  
Ann Arbor Michigan

# *The* CATHOLIC EDUCATIONAL *Review*

## IN THIS ISSUE

HOW TO TEACH PHILOSOPHY

TEACHING ART'S MASTERPIECE

SOCIAL STUDIES IN MINOR SEMINARY

PEIRCE'S EDUCATIONAL THEORY

RESEARCH FOR TEACHERS

*News and Comments*

*Book Reviews*

UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION

The CATHOLIC  
UNIVERSITY  
of AMERICA

*Special Inventory Reduction Sale -*

## **- BACK ISSUES -**

**SPECIAL**  
**25¢ EACH**

*The Catholic*  
*Educational Review*

**SPECIAL**  
**25¢ EACH**

NOW is the opportunity to fill in the gaps in your set of THE CATHOLIC EDUCATIONAL REVIEW. Because of space limitations we are offering back numbers of *The Review* at the *special low price of 25¢ each, POSTPAID* . . . a savings of 25¢ to 35¢ per copy—(Please mention this ad when placing your order).

WITH THE EXCEPTION of the following back numbers, we can supply all back issues from 1920 to the present date:—

1920—Jan., Feb.  
1922—April  
1923—Jan., June, Dec.  
1924—Jan., April  
1925—May  
1930—Mar., May, Oct.  
1929—Oct.  
1931—Jan., Feb., Mar., June, Sept., Dec.  
1933—Jan., Mar., Apr., Oct.  
1936—Jan.  
1937—Apr., June, Oct.  
1938—Feb., Apr., Nov.  
1939—Feb., May, June, Sept., Oct.  
1940—Jan., Feb., Apr., May, June, Oct.  
1941—Feb., Apr., June  
1942—Jan., Nov., Dec.  
1943—Jan., Feb., Mar., June, Sept., Oct.  
1944—Sept.  
1945—Nov.  
1948—Apr., May, Dec.  
1949—Jan.  
1950—Feb.  
1951—Sept.  
1953—Sept.  
1955—Jan.

**OFFER**  
**EXPIRES**  
April 30, 1956

Orders will be filled on "first come, first served" basis. Make out your list and send it with your remittance TODAY!

**THE CATHOLIC EDUCATIONAL REVIEW**  
The Catholic University of America  
Washington 17, D.C.

# The CATHOLIC EDUCATIONAL *Review*



RT. REV. J. A. GORHAM, S.T.L., M.A.

*Editor in Chief*

RT. REV. F. HOULAHAN, S.T.D., Ph.D.

*Associate Editor*

SR. MARY BRIDEEN, O.S.F., Ph.D.,

*Associate Editor*

SR. MARY VERNICE, S.N.D., M.A.,

*Associate Editor*

REV. JAMES A. MAGNER, Ph.D.,

*Managing Editor*

Vol. LIV

March, 1956

No. 3

## CONTENTS

ERSATZ MATERIAL FOR THE MASTERPIECE OF THE ART OF TEACHING Sister Mary Xavier, O.S.U.	145
HOW TO TEACH PHILOSOPHY Francis P. McQuade	150
A KIND OF RESEARCH TEACHERS CAN DO Sister M. Francis Assisi, C.S.A.	163
ROLE OF SOCIAL STUDIES IN MINOR SEMINARY Rev. Francis L. Kinney, C.P.P.S.	169
THE EDUCATIONAL THEORY OF CHARLES S. PEIRCE Adrian M. Dupuis	179
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS	190
HIGHER EDUCATION NOTES	193
SECONDARY EDUCATION NOTES	196
ELEMENTARY EDUCATION NOTES	198
NEWS FROM THE FIELD	202
BOOK REVIEWS	205
BOOKS RECEIVED	214
NEWS OF PRODUCTS AND SERVICES	216

Published monthly September through May by The Catholic Education Press, The Catholic University of America, Washington 17, D.C. Subscription price: yearly, \$4.00; single number, 50 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D.C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 332 Administration Building, The Catholic University of America, Washington 17, D.C.

Trade-mark registered in U. S. Patent Office  
Copyright, 1956, by The Catholic Education Press

*Now is the time to order-*

# THE CAPITOL SPELLER

Grades 2 - 8



## **WORK BOOK EDITION**

Price until June 30, 1956 ..... 49¢ each grade

Price after June 30, 1956 ..... 51¢ each grade

## **TEXT EDITION**

Present price ..... \$1.10 each grade

*Future prices to be announced*

Price increases are due to increased  
cost of paper stock.

Send your order early to obtain your books at the lower  
prices now in effect.



**THE CATHOLIC EDUCATION PRESS**

**620 Michigan Avenue, N. E.**

**Washington 17, D. C.**



*Now!*

4

WONDERFUL  
NEW ...

# VISION BOOKS

The widely-acclaimed series of stirring  
biographies for young Catholics from 9 to  
15. Each has the Imprimatur. **ONLY \$1.95**

## BERNADETTE AND THE LADY

by **HERTHA PAULI**

The beloved story of the peasant girl, her vision,  
and the great miracle of Lourdes. **Published**

## ST. ISAAC AND THE INDIANS

by **MILTON LOMASK**

Missionary to the Mohawks in the 17th century,  
he met his death at their hands. **Published**

**Already Published:** ST. JOHN BOSCO and the CHILDREN'S SAINT, DOMINIC SAVIO; ST. THERESE AND THE ROSES; FATHER MARQUETTE and the GREAT RIVERS; ST. FRANCIS OF THE SEVEN SEAS

"The stamp of quality is all over them. The writing is of a high order; fine subjects are honestly dealt with in a way intelligible and attractive to boys and girls."

—Catholic Transcript

## ST. PIUS X:

by **WALTER DIETHELM, O.S.B.**

The impoverished Italian farm boy who was des-  
tined to become Pope Pius X. **Mar. 23**

## FIGHTING FATHER DUFFY

by **VIRGINIA LEE BISHOP and JIM BISHOP**

The beloved chaplain of World War I who inspired  
his "Fighting 69th" to heroism. **Mar. 23**

Send for complete **VISION BOOKS** brochure

**FARRAR, STRAUS & CUDAHY** 101 Fifth Ave., New York 3, N. Y.



*Everything for the Theatre*

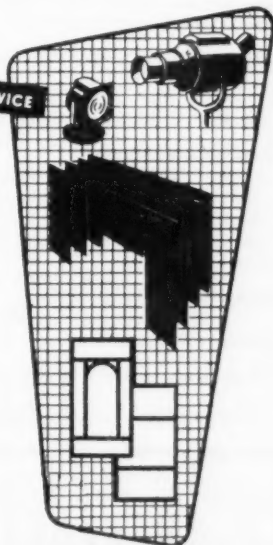
TRAVELER TRACKS  
STAGE CURTAINS  
CYCLORAMAS  
SPOT LIGHTS  
BORDER LIGHTS  
FOOTLIGHTS  
FOLLOW SPOTS  
SWITCHBOARDS  
SOUND EQUIPMENT

RIGGING  
SCENERY  
PAINTS  
BRUSHES  
STAGE HARDWARE  
COSTUMES  
MAKE UP  
GELATINE  
SOUND EFFECTS

**THEATRE SERVICE**

WORKING MODELS  
SPECIFICATIONS  
CONSULTATION  
PLANS

**PRODUCTION SERVICE**



PLEASE WRITE FOR CATALOGUE


## THEATRE PRODUCTION SERVICE

45 WEST 46TH STREET NEW YORK CITY-36 CIRCLE 5-5870

In answering advertisements please mention **THE REVIEW**

**VACATION  
WITH A  
PURPOSE**

for  
Undergraduate,  
Graduate and  
Professional  
Students



## MARQUETTE UNIVERSITY

### 1956 SUMMER SESSION

#### OUTSTANDING CURRICULUM & FACULTY

Interesting courses — Outstanding  
guest lecturers — Practical edu-  
cational conferences — Special insti-  
tutes — Workshops — Vocational  
Guidance Center — Jesuit spiritual  
training

#### TWO SESSIONS TO CHOOSE FROM

Regular—June 18-July 27

Long—June 4-July 27

#### COURSES AVAILABLE IN THESE FIELDS

Business Administration — Liberal  
Arts — Journalism — Nursing —  
Speech — College Preparatory Skills

#### YOU'LL LIKE MILWAUKEE

For moderate summer climate . . .  
relaxing near beautiful Lake Michigan  
shores . . . numerous cultural, social  
and recreational advantages open for  
your enjoyment.

#### SPECIAL SPIRITUAL HOUSING

. . . and vocational facilities main-  
tained for Sisters.

**Vacation with a Purpose at  
Marquette—Enroll Today!!**



Information and bulletins given  
gladly Write Director of Admissions

MARQUETTE  
UNIVERSITY

1129 W WISCONSIN AVENUE  
MILWAUKEE 3 WISCONSIN



**BEAUTIFUL COLOR—  
SET TO MUSIC**

## Choral Robes of WONDERLOOM by MOORE

At all occasions, your School Choir,  
enrobed in colorful fabrics by  
MOORE, adds an impressive note of  
beauty.

New MOORE fabrics, now available,  
woven from color-locked Chromspun  
yarn for life-of-the-fabric, guaranteed,  
color-fastness to light, air impurities,  
perspiration, cleaning, moths and  
mildew. Wonderfully lightweight.  
Easy to match as your Choral group  
grows.

*Write for Fabric Selector SR24*

### E. R. MOORE CO.

932 W. Dakin St., Chicago 13, Ill.

Phone: GRaceland 7-3600

268 Norman Av. Brooklyn 22, N.Y.

Phone: EVergreen 3-2801

1908 Beverly Blvd.,

Los Angeles 57, Calif.

Phone: DUnkirk 7-3205

## ERSATZ MATERIAL FOR THE MASTERPIECE OF THE ART OF TEACHING

By Sister Mary Xavier, O.S.U.\*

ON A RECENT TOUR of a Glass Guild Factory I watched a skilled blower bring into creation an exquisite piece of crystal glass. I scarcely know which fascinated and delighted me more—the glow of pleasure which came over the craftsman's countenance while displaying his artistic work, or the beauty of the glass itself. Thoughts of another profession—teaching—came crowding into my mind and overwhelmed me with considerations of the lofty material which Christian teachers have to fashion and which they long to present to God and man and say: "Behold my masterpiece."

### POOR QUALITY OF STUDENT SCHOLARSHIP

But is the creative spirit in many teachers being recompensed with the sight of a product as soul-satisfying to them and other thinking people as his glass was to the artist mentioned above? I doubt it. This dissatisfaction has nothing to do with quantity but rather with the quality of scholarship in some of our students. How many students are interested in the pursuit of knowledge for its own sake? The majority value an education for its utilitarian purposes only. Few consider knowledge as an end in itself. Only a small number would agree with Cardinal Newman's idea of learning:

Knowledge is capable of being its own end. . . .  
[It is] an end sufficient to rest in and pursue for its own sake.

. . . . .  
That further advantages accrue to us . . . by its possession, over and above what it is in itself, I am very far indeed from denying; but independent of these, we

---

\*Sister Mary Xavier, O.S.U., M.A., is principal of Saint Mary's High School, Cumberland, Maryland.

satisfy a direct need of our nature in its very acquisition.<sup>1</sup>

In an average class how many can a teacher count who are pursuing learning for the sheer joy of the intellectual life?

A teacher longs to find disciples among his pupils who will consider learning an adventure rather than a chore. Often after bringing to a class a rich background of preparation and enthusiasm for a subject the teacher hears the responsive chord of appreciation reverberating in only a few. Instead of approaching the study of literature for the beauty he will find in it the student asks: "What good will this do for me?" And his understanding of "good" is usually purely utilitarian. While explicating a choice poem with a class the teacher scans the faces of his students to find only the "So what?" expression. The number in a mixed group who try to see the beauty and artistry in a novel such as Hawthorne's *House of Seven Gables* is entirely too small to afford gratification to a teacher. When pupils are able, after the teacher has taught them the rudiments of a modern language, to translate into the vernacular, the teacher expects to see some exhibition of joy excited by this acquisition. On the contrary, the majority assume the drudgery attitude when asked to translate as an assignment.

Intelligence and scholarship, it seems, need defense. This writer has watched with regret the state of timidity in gifted students who become abashed about showing their intelligence and appreciation of studies before a class. In this heterogeneous group there are some who either through inability or lethargy are unable to cope with the gifted. Instead of encouraging the intelligent, the less ambitious seek to pull them down to their state of gravitation. If those on a higher level fail to comply, they are sometimes ostracized socially.

#### MEDIOCRITY AMONG BRIGHT STUDENTS

The regrettable thing about this state of affairs is that the minds of bright students are a powerful resource to society. That they be educated adequately is a responsibility, therefore, that the school cannot safely avoid. The identification and de-

<sup>1</sup> John Henry Newman, *The Idea of a University* (London: Longmans, Green & Co., 1917), pp. 103-104.

velopment of outstanding talent is an important task of the school. There is a growing shortage, according to leaders—professional, scientific, and industrial—in trained personnel in many fields. Consequently provision should be made for the education of the superior students in order that this deficit may be met. Our present-day students, it must be remembered, are our Nation's greatest heritage. The teacher, eager to develop that heritage is often frustrated because he can encourage but not force a student to use his potentialities.

Others, besides the present-day teacher, have coped with the same problem. Great men in our country have never ceased to recognize the importance of intelligence in a democracy. Long ago one of our first presidents, Thomas Jefferson, wanted able students, even of the poor, to be educated for the public interests. In our day, through the media of the Armed Forces, disturbed at the inadequacy of the intellectual equipment of recruits, and the criticism of the public expressed in magazine articles, concern is being shown about the educational system of our country. The public is asking: "What are we teaching? How are we teaching?" A few months ago, solicitous citizens, under the leadership of President Eisenhower, completed a conference which had as its purpose the study of pressing educational problems. In his proclamation of American Education Week 1955, President Eisenhower stated: "Our people have a right to take pride in our Nation's educational system, and an obligation to demonstrate a desire and a capacity to meet the major problems facing American education."

That nation is destined to perish which fails to provide the best educational opportunities for those who show promise of leadership. Our fate may depend, in these drastic times, upon the quality of our leadership. Teachers are cognizant of these facts and therefore desire to give students a background of knowledge which will prepare them for positions of trust.

#### APATHY AMONG AVERAGE AND SLOW

The creative urge in teachers also craves to expend itself on behalf of the average student. This group comprises the largest segment of our school population and by reason of this fact deserves great consideration in the educational system. It is within

the power of a portion of this group to ascend by endeavor to the higher average level, a feat that an aspiring teacher desires to see materialize. As a matter of fact, this achievement should afford great stimulation to the teacher because of the necessity of the effort involved in the process. Oh, for the gift of presenting the right invitation that will spur this large group to accept the challenge!

It is an accepted fact that a weak child inspires greater love in parents than do the other and stronger members of a family. In a classroom, too, a teacher feels the need to help the low I.Q. But does that student always respond to the teacher's wish to help? Often a teacher finds a slow student who is satisfied with his *status quo* and who wants only to drift alone. But when a member of this bracket responds to personal attention, the gratification of the professional teacher is great. Perhaps one of the greatest thrills in the teaching career of this writer came from giving personal, out-of-school time help to a high school boy, a Golden Gloves boxing champion, who was unable to read at even the first-grade level. In one year we completed from the first-grade to the fourth-grade reader. This goal was achieved by the wholehearted co-operation of Harry and the teacher. The sad fact, however, is that such rapport is not an everyday occurrence.

#### NEED TO MAKE STUDENTS AWARE OF EDUCATION'S VALUE

What could be the reason for this state of apathy and lack of esteem for intellectual life? Could it be that in our democratic zeal to impart an education suitable for all we have allowed the state of mediocrity and matter-of-factness to insinuate itself into our system of education? Perhaps it is the fact that educational opportunities are presented so gratuitously that students fail to recognize the value of an education. To be sure, they all want a high school diploma and not a few have aspirations to obtain a college degree for the sake of its utility, especially if these can be obtained without expending too much personal effort. The pragmatic philosophy so fertile in our country, too, must bear some responsibility for the want of regard toward the development of the mind. A change in our philosophy could bring about a change in our educational ideals.

If students were fully aware of the value of their educational opportunities, then teaching would prove more gratifying. Teachers, too, like craftsmen and artists, need the reward of seeing something beautiful evolve from their efforts. Parents and other influential people could be a great help in arousing our youth to a greater appreciation for the cultivation of the mind by supplementing and augmenting the motives presented by the teacher.

• • •

The Sixth Annual Institute on Religious and Sacerdotal Vocations will be held at Fordham University, July 25 and 26, 1956. Fordham is also planning a special week-long workshop this summer for mistresses of novices. Those interested should write to Rev. John F. Gilson, S.J., Fordham University, New York 58, N.Y.

The Alumnae Association of Saint Mary's College, Notre Dame, Indiana, is offering for the fifth year a scholarship in the College's graduate school of sacred theology to a qualified lay woman. Available in June, 1956, the scholarship is valued at \$1,300 and covers tuition and fees, board and room, and an allowance for incidentals. It covers two semesters and a summer session and is renewable through the doctorate degree.

Over \$70,000 in loans have been granted by the Manhattan College Federal Credit Union since its inception in 1953. Manhattan was the first college in the country to be approved for a credit union. As of December, 1955, loans outstanding amounted to \$11,989. Cash on hand was \$6,544, and shares invested by students and faculty personnel totaled \$17,060.08. Interest on loans received during 1955 was \$1,239.18, and \$481 was distributed as interest. The success of the Manhattan unit has led to the approval of other college credit unions.



## HOW TO TEACH PHILOSOPHY

By Francis P. McQuade\*

TEACHERS OF PHILOSOPHY generally are not too interested in methods of teaching. Their attitude is perhaps best represented by the remark of Etienne Gilson in his Aquinas Lecture of 1947: "Obviously, there are as many good ways of teaching philosophy as there are good professors of philosophy, and however different their ways may be, if they are good professors, their ways are all good."<sup>1</sup>

A similar attitude towards the technical details of philosophical instruction is to be found in *The Teaching of Philosophy*, an international enquiry of UNESCO, 1953: "To teach philosophy is simply to be a philosopher and, so to speak, to think aloud so that the student may see in what thinking consists."<sup>2</sup>

But teaching philosophy is not simply thinking it aloud. Good teaching always means securing attention, interest, and understanding in what one is saying. These are not easy to awaken and must never be taken for granted. Teaching philosophy is not the same as philosophizing. It is not a virtuoso exhibition of brilliant thinking on the teacher's part. Rather, it is a laborious attempt to communicate the most abstract generalizations that the mind can conceive to those who are as yet unskilled in grasping them.

The authors of UNESCO's *The Teaching of Philosophy* were evidently aware of this, for one of their recommendations was: "... a study should be made of possible methods of enabling prospective and new-qualified teachers to familiarize themselves with teaching methods and of supervising their use of these methods [the committee considered that special courses on the teach-

---

\*Francis P. McQuade, Ph.D., is an assistant professor of philosophy in the Fordham University School of Education.

<sup>1</sup> E. Gilson, *History of Philosophy and Philosophical Education* (Milwaukee: Marquette University Press, 1948), p. 10.

<sup>2</sup> UNESCO, *The Teaching of Philosophy* (Paris: Imprimerie Berger-Levrault, 1953), p. 68.

ing of philosophy would be completely useless]. . . ."<sup>3</sup>

In the spirit of this rising interest in instructional techniques, the New York Metropolitan Round Table of Philosophy, a branch of the American Catholic Philosophical Association, held an informal session on methods of presenting philosophy. The members touched upon such topics as the class lecture, the need for recitations, the use of questions by both teacher and students, the value of project work, the presentation of philosophy in the form of theses, and the danger of becoming too personal and chatty. The remarks were tape-recorded and the full flavor of their informality is retained in the following pages.

A nun, a brother, a priest, a laywoman, and a layman—each a teacher of philosophy in a nearby university or college—took part in the discussion. They are identified by the titles: Sister, Brother, Father, Miss, and Mister. Their comments are picked up at the point where the priest is replying to the Leader's question: "Must the teaching of philosophy be restricted to the lecture method?"

#### CLASS LECTURE

*Father:* I have never used the strict lecture method exclusively on the undergraduate level. I've used lecture plus recitation. Lecture this week, recitation next week on the lecture given. This gives me a chance to amplify on points that do not seem to have gone over too well. Then I lecture on new matter which they will have to prepare for recitation the following week.

*Leader:* How do you go about this recitation?

*Father:* I ask questions on the matter but not in the words of the book. I try to bring in practical applications. "What would it be in this case? Why?" "Why" is the word I use most frequently.

<sup>3</sup> *Ibid.* p. 203. This objective has to some degree been achieved in *Philosophy in the Classroom: a Report* by John J. Melzer (Lincoln: Nebraska University Press, 1954). "The primary objective of this study is an attempt to construct an accurate picture of what a large number of the philosophy teaching profession actually do and say about the practical aspects of the teaching of philosophy" (p. i). In this excellent report one finds an actual reproduction of class and non-class situations rather than theoretical discourses on what might or ought to be there. Those who replied to the questionnaire told about their own experiences in teaching philosophy.

*Leader:* Is there any definite schedule you follow? Do you ask questions haphazardly, or do they know they are going to be called alphabetically?

*Father:* They don't know. Anybody can be called. But I do call on certain definite ones.

*Leader:* Is there anything to be said for having a very definitely known routine?

*Father:* Yes. It acts as a real incentive to study. If they know that three or four students are to be called upon and marked on their replies, then they study. They are on the spot.

#### QUESTIONS

*Sister:* There is getting to be more emphasis on the questioning approach lately. They encourage a questioning attitude on the part of the student rather than just a passive acceptance of a lecture.

*Leader:* How many actual questions do you ever get that you did not put there yourself? If you come to class and ask for questions from the students, do you get any?

*Sister:* It all depends on the class. I had a class this year that asked me questions far ahead of what we were covering.

*Leader:* Was this true of everyone?

*Sister:* Not everyone.

*Leader:* Is it the same one or two every day?

*Sister:* It's generally the same. But at least they stimulate the others.

*Leader:* But doesn't this create tension on the part of the other students? Doesn't this make for resentment of those few who are always asking the questions?

*Sister:* No.

*Father:* No. I don't think I've run across that to any extent either.

*Miss:* I have. But it depends on the type of person who asks the question and the type of question asked. If a student raises pointless questions or questions which have been answered but are still brought up again and again, then the others get restless. But when the student is asking good questions, questions which stimulate discussion, then I think the rest of the class is interested. It may be something which they themselves had not

thought of, but, as soon as the question is raised, they are interested.

*Father:* Well, that's why I am for recitations. Recitations bring out the right questions. Ask them the right kind of questions, not just the ones in the book. Put the thing in a different way.

*Miss:* I have no recitation period of which I keep a record.

*Father:* None at all?

*Miss:* No. And I get questions galore from my students. I can tell from their activity in class whether or not they are progressing. Frequently, I interpret the expression of the face as a question, and ask the girl what she is thinking about, and what the difficulty is. I pick up every chance remark a girl makes to her partner as to whether she understands it, and what she was asking about. And I have very little difficulty after the first three weeks in getting everyone interested with rare exceptions. Every student can contribute something practically every day. You can tell from their questions whether or not they are reading the book, and whether or not they are getting the material.

*Sister:* Fine. But you have to assign some material for which they should be responsible. As they go over it, they might be stimulated to ask a question. I have found that sometimes some students who are very alert in asking questions do not always successfully answer them on paper.

*Mister:* Amen.

*Father:* That's well taken. They fool you. You think you have a budding philosopher, and you find that all you have is a person who likes to ask questions.

*Sister:* Well, I meet with those students, and I tell them that they give promise. But, because they are alert in detecting difficulties and in using their minds doesn't mean they don't have to prepare for examinations.

#### QUIZ

*Mister:* I always give a paper quiz in class.

*Father:* I give quizzes, too. But recitation is one way I have of making sure that they outline the material, and follow the sequence, and pay special attention to the development of thought from one section of the course to the other. This I check up on.

There is a problem with a large class where you can't have a really close personal contact, and where you can't have much discussion. You will find that in a large class your discussion is limited to a few students. As a result, I find that there are some students who never say anything, and, therefore, I ask them direct questions. If they don't know the answer, I don't let them go. I ask them further questions quite a bit away. And, then, by a series of questions, come around to the point where they see the answer to my first question.

*Leader:* When you ask a direct question, don't you get involved in some emotional problems that you simply cannot dismiss? Many students think the teacher expects them to know the answer to every question raised. Many times, although the teacher has a purely intellectual motive for pursuing a line of questioning, the student takes it as a personal attack upon himself. Do you think the indirect question might answer this difficulty? Or have you some other device for getting around it?

*Father:* Well, sometimes when I ask a question, I preface it with: "This isn't, perhaps, a fair question, but what do you think about it?"

*Leader:* Do you pick any one person out to answer that question?

*Father:* I do. I like to call on one person, and ask him a question. Then I ask him one that is a little more difficult than you would expect to get from the work. You'll always find certain ones among them that have an emotional reaction to any kind of question. They freeze right up when they are called.

*Mister:* Of course, it depends on how you ask a question, too. If this is an art, then personalities are going to play a tremendous role. Whenever you have two persons, you have an emotional situation. You have some sort of resonances involved.

*Leader:* Don't you think that is an excellent point to make with a class—that there are persons involved in philosophizing? Too often the emphasis is simply upon the course. But students and teachers are persons possessed of wills and feelings as well as intellects. We are not simply minds teaching minds.

*Father:* I have always tried to emphasize: "This must be *your* philosophy. It can't be my philosophy. It must be yours that is going to be developed in the next two years. This philos-

ophy has to become the habit of your mind, and it can only be developed from within yourself. Therefore, you have a stake in this thing. Learning philosophy isn't simply walking in here and listening to me talk."

#### BECOMING TOO PERSONAL

*Mister:* It's not just a conversation. There is a certain hard core of knowledge that has to be communicated. Philosophy is a science, after all. It can degenerate simply into just "batting it around." And that is a great danger—becoming too personal with students. A lot of time can be wasted. You can talk about newspaper headlines, moving pictures, television, and the like and never teach. If it's in the curriculum, there's something to be taught. It has to be taught. I'm afraid most philosophy teachers don't work hard enough at teaching philosophy.

*Leader:* And what is the other extreme from that?

*Mister:* The other extreme from that, of course, is over-rigidity, the thesis business, memorizing syllogisms. That isn't philosophy; it's mathematics.

#### PROJECT

*Brother:* Has anyone ever used the project method? I thought of it just as another alternative to lecture or to questions. In psychology, you might propose to students: "Man is a body-soul composite, and has a spiritual nature. Now you work out as many of the implications of that in everyday life as you can." See what they could do with it. Give them some helps in reading material.

*Leader:* Would the project consist in a paper or a list of statements?

*Brother:* I think it would be something to produce in the classroom.

*Leader:* A reading for the classroom?

*Brother:* Yes, say for a five-minute talk and discussion afterwards.

*Leader:* In other words, you are trying to generate a sense of discovery in the person, a sense of inquiry? When students actually find these things out for themselves, it comes to them as a personal revelation. Whereas, if you simply tell it to them, they take it for granted. It doesn't have the sparkle that comes

from thinking it out. Sometimes I think we paralyze them, we anaesthetize them, with the notion that they can't possibly understand philosophy unless they are saints or geniuses.

*Mister:* Well, in ethics, there are a lot of practical problems in which prudential judgments can play a part. That's true. But, say you are teaching metaphysics. I find that it takes almost a half semester to get them to see the problems. There's not much discussion possible. They have to learn certain principles, since they have no background. Once they have those principles, then I think they are in a better position to use them. I find that sometimes we have complete classes of just questions and answers, but only in the second half of the semester. In the first half of the semester, I find that's practically impossible.

*Leader:* But don't they have to discover these principles? You can't impose them on them.

*Mister:* Well, I think that's true of any type of teaching.

*Miss:* That's 80 per cent of teaching.

*Mister:* You're not just putting it into their heads. They themselves must give birth to concepts. But that doesn't mean that you have to give examples and other examples and other examples for four periods in order to get across something which they should have grasped in the first half of the first period.

*Leader:* Definitely. There is a time limitation. After all, Aristotle could study under Plato for twenty years, but we have only thirty hours to cover the subject.

#### EXPERIENCE PLUS

*Mister:* I had too many of these "inspirational" teachers, who tried to bring you through the pangs of childbirth. When it was all finished, I had an experience. That was all.

*Leader:* If it was a philosophical experience, what more did you want?

*Mister:* I also wanted some knowledge. On the undergraduate level, especially, I think there is a whole body of accurate philosophical knowledge to be learned. If students could discuss these things as well as we can, or without having to be taught them, I don't see the need of going to college.

*Leader:* Fine. But there is all the difference in the world between having a body of accurate truths that is known by teachers,



and a body of accurate truths that is known to the students. At first, it's words, words, words. Then, all of a sudden, the student realizes the teacher is talking about realities.

*Mister:* Well, it's an intellectual *habitus*. That's what you mean there. You're developing a *habitus*. Obviously. But you don't develop the *habitus* by a personal relationship. I don't think teaching is completely that. What I am bothered about is the fact that I've had a number of teachers who were wonderfully personal. And then when I look back to see what I got from them, I find I got practically nothing. I've had other teachers who were boring as blazes, but at the end of the semester, I knew something. I had something I could hang on to.

I like this idea of making it interesting, letting them see through problems. But I think that depends very often on the individual genius of the teacher rather than on a specific method. I don't see where the method itself can give you that. I think there are some people who have fire, and others will catch fire from them. There are other people who haven't got fire. If you are going to attend their classes, you have to slave for it; but you still get something out of it.

*Father:* The element which we are all seeking is the realization that the mind will grasp knowledge, and in the personal consciousness of having reached knowledge the mind will find its own discovery. No matter what method the teacher uses to bring that about, it's not the means so much as the fact that you do ultimately have that awareness of having caught truth. "I have come in contact with truth." If the mind is at all keen (and we are presuming that the students have some interest in the subject), the awareness of having come upon this new truth is so wonderful that in varying degrees the student will have developed the philosophical *habitus*. The goal is to get them to recognize truth.

#### ABSTRACT BUT REAL

*Sister:* Don't you think that the problem is that philosophical matter is too abstract for undergraduate students? My objective is to make the students feel that philosophy is about real things even though it is stated in abstractions. In teaching geometry, there are figures to look at even though the subject

is abstract. But philosophical concepts are more abstract. There are no pictures. We have a core of matter, true. But we also know that students could get that matter and give it back to you perfectly, word for word, without understanding it.

*Mister:* I think a teacher should certainly use as many examples as possible to illustrate a philosophical principle. But there are certain fundamental facts and laws which have to be communicated. I think one of the reasons why so many people do not teach philosophy as a science is because they don't really know it. They don't work hard enough at it.

*Sister:* I think that some of the students think philosophy is something too difficult to get. That is the problem: to bring it down so that they will be stimulated to truth all around them. They can learn to philosophize as well as anyone else.

#### GROUP TERM PAPER

*Miss:* I have an idea that might tie up several of these things. In a sense, I stumbled on it. But I'm pleased with it. It seems to me to be working, and I think it's meeting several questions that we are asking. I've been requiring term papers for some time, and the student comes to me privately and says what she wants to do as a paper. In other words, it is something she is convinced ahead of time that she is interested in. In metaphysics, it usually ends up on one of the transcendentals. She's interested in truth, goodness, or beauty. In the course of time, there evolves what I call a contemporary Thomistic point of view. That is, they're taking a current theory, they're analyzing St. Thomas' theory, and they're making some effort to say how they think St. Thomas would deal with this contemporary notion.

Now, a year or so ago, I had a blind student in class. She came to me and said: "May I write my term paper with the girl who is reading for me?"

Well, that was the first time I ever had this kind of co-operative work. But, I said: "Well, I guess under the circumstances that would be a good idea."

"What will we do about our marks?" asked the girls.

"Well, you know your abilities more than I do. Is it all right if you get the same mark?"

So they said Yes. The whole thing has worked out magnificently. At this point I had five students working on one term paper.

*Leader:* That's a group project.

*Miss:* Yes. It ties in all these things. They produce something that has a core of content you want. They are responsible for getting the text from St. Thomas. And it develops personal habits of philosophical thought.

I feel it's an accident. It's something that has been given to me, but it is working out magnificently. They come in; they've been up to two or three o'clock the night before threshing the thing out. They are full of difficulties. Naturally, most of them are ahead of me in the course because they start this two weeks after the course begins. They've read the text. They've got bibliographies piling up. They know which ones they like. And when I get to that topic, I have authorities. They are competent to answer the questions. The biggest problem is to get the girls started early.

*Brother:* You have four or five working on one paper?

*Miss:* However many want to. I would say never more than six. They pick their own friends.

*Brother:* What if maybe two do the work, and then all five get the credit?

*Miss:* Theoretically, that sounds like a problem, but actually I find it is not. Each one of those girls is reporting to me. There may be some inequities, but I honestly don't think they are serious. I've threshed it out and talked to them. They say that all did it, but one girl did the final polishing in English.

*Leader:* Learning to collaborate is a good thing, too.

*Miss:* They tear one another's hair out over single sentences. I think that's the *habitus* of philosophy. It's much better than having individual girls on a paper. However, there are always a few isolationists who want to do it by themselves.

*Father:* On the graduate level, while we were at The Catholic University of America, several of the laymen got together to go over all the theses that were to be used at the graduate examination for the M.A. A few of us priests got in on it. We used to meet once a week to discuss them. By the end of the evening, we were arguing hot and heavy. It was tremendous.

On the undergraduate level, this could be brought about without endangering the material which you have to give them.

#### THESES

*Father:* There is one thing I'd like to talk on before we go on. Someone a little while ago spoke against the idea of theses, against teaching philosophy in the form of theses.

*Leader:* By all means.

*Father:* I can see an objection that it is so cut and dried that there is nothing more or less than giving forth words. There is the danger that the student will give it back from sheer memory. Information can pass from the lecturer's notes to the student's notebook without passing through the mind of either.

I recall the way I was taught as an undergrad. We had a teacher who was presenting philosophy a little too mechanically. I would object to that. We had a regular textbook, and each day he would put on the board an outline of the lecture he was giving the next day. We were expected to be able to use that also to prepare in advance.

*Mister:* He was a good teacher. Not many teachers would do that.

*Father:* Yes. He did that every day for two years. He would lecture on what we were supposed to have read.

*Leader:* That smacks a bit of the case-book method that law schools have used quite successfully. The cases must be read before the teacher lectures on that topic. We haven't gone in for books of readings in philosophy in Catholic colleges. We've confined ourselves too closely to textbooks and manuals.

*Father:* But the textbook contained theses. These are what the teacher outlined and expected us to be able to recite. Most of the hour was spent on elaborating upon the thesis.

*Leader:* Was the thesis something you started out from, or something you arrived at?

*Father:* Well, his approach was more that from which you started out and then elaborated upon.

*Leader:* Doesn't that generally get in the student's mind that the whole method of philosophy is *a priori* deductive?

*Father:* Well, that is, I would say, his weakness. I think he was at fault there. He didn't stimulate us enough to actually

think. But, if the student himself were keenly interested and probed the thing himself, and raised questions about it, there would be no difficulty. I would think his method would be improved on. But I thought as far as presenting the matter clearly and covering it, he did a very fine job. He could be more stimulating by evoking questions. But I was wondering precisely what you had in mind by your objection to theses.

*Mister:* Yes. What I had in mind was the fact that the average thesis textbook is not good for the reason that it tries to copy a mathematical structure. Certainly, it is not in keeping with our modern thinking. And it leaves out examples.

Now granted that this whole basic problem of teaching is a problem of art, then the basic factor is going to be the man. If you have a good man, I don't care what he's teaching or how he's teaching it, it's going to be good. Over and above that, his teaching has to be pliable enough to bring in examples. This is one of the most important elements in teaching philosophy. A man's choice of his examples is the important thing.

There can be too much talking about something so that you completely lose the skeletal structure or principles involved. I remember when I read Father Farrell's *Companion to the Summa*, I couldn't understand it. I got lost in the examples. So that you can't reduce the classroom to a chat. We do, I think, because it is so pleasant.

*Brother:* But if the thesis ends up with a very definitely formulated judgment about reality, there should be no objection. I think it is very important to get across to students that a definition is something you end up with after you have been thinking about something. It is not something given, but something generated by the mind.

#### CONCLUSION

*Sister:* In other words, wouldn't a thesis be acceptable if you started out wondering about a topic, then put the topic in the form of a question, and then after discussion, presented your answer in the form of a thesis? Furthermore, the main question could be formulated in terms of many little questions which would be illustrations or examples of particular things from which a principle could be drawn. If this principle were clearly

formulated in a proposition or thesis, wouldn't that be a marvelous concatenation of topic, question, discussion, examples, principle, and thesis!

*Mister:* The only thing is I don't think all the material should be built around question and answer. If it is a science, it has to have a topical structure. It develops according to certain necessities of argumentation, following the laws of reality. It has to be topical. I don't think there is much doubt about that. Questions, by the way, should be raised merely to get the students interested in this aspect or that aspect of the subject matter.

*Father:* I can see no objection to saying: "Now here is the thesis we are going to develop." The art of teaching is the art of stimulation because students are first coming into it, and their minds are immature. The job is to get across to them all this knowledge and content. If you are going to depend on all these, what may be called, haphazard methods or different approaches, the students may go away with a few thoughts but no systematic approach. There must be a definite system for them to fall back upon. I've heard many students complain about lecturers. They say they lose the teacher somewhere in the lecture. Whereas, if they have a textbook, they have something they can fall back on or catch up with. Likewise, if there is a definite formula being followed by the teacher, the thinking of the student will follow a more definite pattern. Consequently, I think there should be stimulation, but, more importantly, I think there should be a definite order so that the student knows where the class is going.

*Leader:* It's getting late. Let's call a halt for a while. We may not have solved all the problems of improving the teaching of philosophy, but, at least, we are aware that our teaching can stand improvement.

• • •

There are 404 foreign students from 60 different countries enrolled at Georgetown University this year. All eight of the University's department have foreign students.

## A KIND OF RESEARCH TEACHERS CAN DO

By Sister M. Francis Assisi, C.S.A.\*

SINCE PEARSON'S FORMULA for the bell curve has been recognized as a useful device for assessing empirical data, research in education has been largely limited to problems which can be subjected to precise statistical analysis. Graduate students vibrant with enthusiasm for discovery relating to children's personalities, their attitudes, their learning problems, learn to their dismay that these are unfit subjects for research—variables are not readily controlled, objectivity cannot be guaranteed, and statistical analysis cannot be appropriately applied. Or, if they are granted permission to indulge in an investigation which truly interests them, they discover that the true kernels of their discovery must be encased in rigid shells of scientific expression. Marjorie, the brilliant third-grader, who made a perfect score in the reading test, the maximum scale grade of which was 10.0, is lost in the standard deviation. The fifth-grader who earned a 6.2 grade average in the arithmetic test and who commented that he found it "mentally stimulating" simply "clusters about the mean." Joan, who suffered an epileptic seizure during the test, is quietly removed from the testing room and her paper is discarded from the final data because it represents "factors irrelevant to the investigation."

These remarks are not intended to disparage professional and objective research. They are merely intended to create a slight dissatisfaction for it as the only type of educational research that is possible or rewarding.

For a better understanding of our children and the work of the schools a more creative approach to research seems indicated and probably also the employment of more spontaneous and informal methods.

---

\*Sister M. Francis Assisi, C.S.A., Ph.D., is on the faculty of Marian College, Fond du Lac, Wisconsin.



## A HAPPY-SAD INVESTIGATION

The following is a brief description of an investigation which I undertook last school term and which I feel impelled to advocate as a very rich and rewarding type of research as long as it remains simple and intimate.

Its development was unglamorous. I had been reading the voluminous literature on juvenile delinquency, and had been distressed with the efforts of the majority of the writers to fasten its causes on some one aspect of unwholesome environment. Few, if any, had even suggested that the child is a responsible person, capable of distinguishing right from wrong and making appropriate choices. In consequence of this dissatisfaction I spent some time considering just how children do develop a sense of responsibility. (A great amount of time is certainly devoted to discovering why they do not!)

Children who had developed a sense of responsibility, I concluded, were children who had established (through instruction, guidance, example, and practice) right and secure relationships with God and their neighbor and a fine appreciation for their own personal gifts and the universe in which they lived. Further, I knew a school full of children (at least eight hundred of them) who were not juvenile delinquents. How could one discover the degree to which these children are properly related to God, their neighbor and the world in which they live?

A method occurred to me which seemed absurdly simple. Why not ask the children to write me a letter telling me what makes them happy or sad? Happiness, the philosopher tells us, is our goal. If that is what we most desire then the nature of the object which produces it should be of some significance in discovering the depth, maturity, and the stability of the child.

So, I knocked on a dozen classroom doors, begged the teachers to give me a quarter of an hour, and collected 491 letters on the amazingly appealing topic "What Makes Me Happy and What Makes Me Sad."

The introduction to the children was very brief: "Please, will you take a sheet of paper and write me a little letter telling me what makes you happy and what makes you sad. You need not sign your name if you'd rather not." No one demurred. In fact, they were all rather eager to comply.

## LITTLE INSIGHTS INTO BIG CAUSES

What profound insights did the letters offer? Let us consider the responses. A boy in the seventh grade states:

Things that make me happy are good things. Things like good example and acts of Faith, Hope, and Love  
Things that make me sad are wicked and crule [*sic*] things such as sin.

A girl in the sixth grade writes:

What makes me happy is when everybody receives the sacraments. Another thing I would like to see is more people belonging to the Catholic Church.

What makes me sad is when I see old men drunk. It seems they don't know where they are or don't even know who God is.

One wonders about that emphasis on old men. What does "old" mean to the child? One is led to reflect on the responsibility imposed by age and the horror one child may experience from it and the scandal another might take.

An eighth-grade girl starts out with a weight of sadness upon her and echoes the concern of many of her elders.

The world and its people make me sad. So cruel and meaningless is the thought that they must have money, they must have wealth, it's so sickening. The world in itself is a beautiful place to live in and it makes me happy just to think of the chance that God has given us to make our goal which is heaven. There should be more prayer.

A fifth-grade boy confessed having given the matter of happiness some thought earlier.

The other day I was thinking about what makes me happy. I think it does not matter if we have all the toys and money we want but if we are rich in the grace from God.

The third-graders, too, show an unusual depth. A girl writes simply and adequately:

God makes me happy. When I look at all the things He made I am happy. I look at the flowers, birds and trees. I look at the squirrels, dogs and cats. I look

at the fish, water, and stones. I think of God. That makes me happy.

Another third-grader, a boy, writes with forceful simplicity:

I am happy because God made me a boy. He could have made me a stone. I am happy because Jesus loves me. Also I'm happy to meet Jesus in heaven.

Stephen, also a third-grader, cast his ideas in this delightful dialogue, complete with quotation marks!

One day Jim asked John "What makes you happy?"  
"The birds, flowers and animals make me happy."  
"Why?" asked Jim. "Because God made them."

Merrie, a fifth-grader, splitting an infinitive, declares, "It is not real happiness to always have your own way. I am happier when I know that I am doing right and God is pleased with me."

A letter from a boy in the sixth grade revealed that his concept of happiness involved a wide range from the sensory to the sublime.

The thing that will spoil my day is a bad start. For instance, if I overhear my parent argueing [*sic*] it makes me feel sad. There are a few other things to [*sic*], but it's sometimes the fault of my bad temper.

But many things make me happy. Take for instance when I come out of the confessional, I should feel happy and I do! And then again when I am at home with my shoes off and I am sitting on the floor playing a game with my brother and sister and can hear the laughter of my parents trading jokes.

The lights and shadows of family life are certainly clear in that account! How dull and unrevealing in comparison are the objective type questions of the standard personality inventories.

Of the 491 children whose letters were studied, 230 indicated in a fashion similar to those quoted above that God is the source and end of happiness.

The remaining 261 children found their happiness in a wide variety of relations and situations. Happiness in the family group, new baby brothers or sisters, the return of older brothers from service, and visiting grandparents ranked high in happy-making relations. These children find the source of their delight

in persons outside themselves.

Patricia in the third grade writes in clear, bold manuscript:

I'm happy because my Mom loves me. My sister loves me. My daddy loves me. And I love all of them too.

Stephen in the eighth grade says much the same, "I am happy because I have seven sisters and four brothers, a good home and plenty of food."

Jeffrey of the third grade describes a specific episode:

My little brother's name is Michael. He makes me happy because he watches out the window for me when I come home from school.

A girl in the sixth grade voices well the sentiments of all those who like people to work together well.

What makes me happy is when everybody else is happy and they cooperate with one another.

There were only a very few in this group who reported finding happiness in personal pleasures. Those mentioned were the possession of pets and toys, personal success in lessons, opportunities for travel and one lone dairy enthusiast mentioned ice cream.

#### IMPLICATIONS FOR THE TEACHER

The results were far beyond my expectations. In this school of children, all of whom were good citizens, it was obvious that almost half recognized God as the beginning and end of their happiness and showed concern that His Will be done. The remainder of the children were happy because of the affection and approval of their parents. Only a very few failed to indicate their relations with God and men. Are these latter children potential delinquents? Is this type of research of failure if we can not prove that they will be? Not at all! The classroom teacher who has these data takes no chances. The very thought that it would be desirable to attempt a study of proof would distress her. Her findings indicate that she must take steps to help all of her children develop a proper sense of responsibility.

What further benefits can result from such research and its

report? In the work reported here is a hint to a series of simple, informal investigations classroom teachers might conduct to become better aware of their children's attitudes, feelings, and social relationships. A particular Catholic school which tries the "happy-sad" investigation here described might discover that many of its children lack religious depth. Here only a small proportion of the children indicated self pleasure as sources of happiness, but it may well have been otherwise. Such a discovery would convince teachers of the need to establish more solid goals for happiness and indicate content for group guidance.

#### A PLEA FOR SUCCESS STUDIES

Creative research might also concern itself with the individual development of children. Here is Paul, a nervous insecure eight-year-old. Is he still nervous and insecure in the eighth grade, or has someone been interested vitally in his development? Descriptions of the means used to bring about a wholesome change could be of great help to classroom teachers. But, the report must be clear, sincere and complete.

The case histories of young criminals at the age of eighteen are of little help in the guidance of children. We need some "success" case studies. Peter from a broken home who at six years lies, steals and uses profane language grows into fine Catholic manhood because Sister Laudiosa prayed and did penance for him; because Father Smith advised him kindly in confession; because the St. Vincent de Paul Society provided him with clothes; because his sixth-grade teacher impressed him with love for the Eucharist; because the school curriculum delighted his mind with truth and guided him in goodness. In short, Peter co-operating with Divine Grace learned to employ his powers of intellect and will to the glory of God and the good of men.

It would take real creative research to uncover such realities. There is need for it, great need!

• • •

In 1955, 972 alumni of St. Joseph's College, Philadelphia, gave \$17,000 in the College's Sixth Annual Giving Program.

## ROLE OF SOCIAL STUDIES IN MINOR SEMINARY

By Rev. Francis L. Kinney, C.P.P.S.\*

WHILE IT MIGHT BE an interesting excursion to linger awhile over the question of proper terminology, it is best to get under way by making it clear that this article is not concerned with the history courses of the minor seminary. Rather the concern is with the teaching of the special social sciences which have been very carefully distinguished from history both by method and content, not to speak of objectives. The distinction is valid, for, as Sturzo states, "History, as the systematic exposition of known events, would be thus merely the rational reconstruction of the past."<sup>1</sup> The special social studies or sciences, the terms seem to be interchangeable, "abstract from concrete events only appropriate elements, or . . . consider the events themselves only in so far as they bear upon particular scientific hypotheses."<sup>2</sup> It is this distinction that must be kept in mind, if there is to be any appreciation for the teaching of special social studies in the minor seminary.

Whereas history has long been included in the minor seminary curriculum, and justifiably so, the place of the other social studies has been somewhat less secure. There persists, for example, the opposition of those seminary educators who, painfully aware of the deplorable inadequacy of seminarians in such vital areas as Latin and English, resent the inroads of any other disciplines which might take precious time and energy from filling up what is lacking in what are considered the essentials. Therefore, the problem of teaching social studies in the minor seminary might

---

\*Rev. Francis L. Kinney, C.P.P.S., M.A., is principal of Brunnerdale Seminary, Canton, Ohio.

<sup>1</sup>Luigi Sturzo, *Inner Laws of Society: A New Sociology*, trans. Barbara Barclay Carter (New York: P. J. Kenedy & Sons, 1944), p. xxvii.

<sup>2</sup>C. Joseph Nuesse, "The Nature of the Social Sciences," *The Social Sciences in Catholic College Programs*, Proceedings of Workshop Conducted at The Catholic University of America, June, 1953, ed. Roy J. Deferrari (Washington, D.C.: The Catholic University of America Press, 1954), p. 20.

be stated in much the same way that a certain writer viewed it on the college level: "Thrice happy the college without a course in social science. It would relieve us of many burdens and so many more disputes. . . . However, this particular solution is not to be."<sup>3</sup>

What this writer meant, of course, is that, while no one dares to question seriously the fact that social sciences are a legitimate and needful part of the Catholic college program, there are many who will question the prominence of the place they should hold. So it seems to be, too, with the case for social studies in the minor seminary, except that there are, perhaps, a few more obstacles in addition to a theoretical non-acceptance. The minor seminary educator needs to be acutely aware of all the pressing educational needs of minor seminarians; some urged by the positive legislation of the Church, others by particular objectives of dioceses or religious communities, still others by state and regional accrediting association requirements.

#### SOCIAL STUDIES IN GENERAL EDUCATION

However clear it may be that the minor seminary has objectives and functions that distinguish it from any other kind of educational institution, this singularity has never been construed to mean inferiority in general education. In fact, administrators and teachers in minor seminaries have consistently been convinced that the standards set by the minor seminary should be above those of other comparable educational institutions. They have been anxious to offer educational programs carefully outlined to achieve, ultimately, the training which belongs to the priest exercising the sacred ministry in modern society. In doing so, the minor seminary merely seeks to implement these oft-quoted words of Pius XI:

The dignity of the office the priest holds, and the maintenance of a becoming respect and esteem among the people, which helps so much in his pastoral work, demand more than purely ecclesiastical learning. The priest must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day. This is to say that he must be healthily modern, as is the Church, which is at home in all times

<sup>3</sup> Joseph P. Fitzpatrick, "The Challenge of the Social Sciences," *ibid.*, p. 3.



and all places, and adapts itself to all; which blesses and furthers all healthy initiative and has no fear of progress, even the most daring progress, of science, if only it be true science.<sup>4</sup>

If seminary educators are willing to follow the norms thus set for the training of the future priest, then they must be aware of the increasingly important role that social studies are playing in the curriculum of public and Catholic secondary schools and colleges. It must be realized that social studies are looked upon as an integral part of the professional training of teachers, nurses, and others whose vocations touch social service. What, then, should be their part in the training of those whose very vocation is service?

It is extremely interesting to review the attention already given to the social studies program of the minor seminary, for the problem is not new, only more intense. Slightly over a quarter of a century ago, at the 1929 convention of the National Catholic Educational Association, a paper was read on the place of the social sciences in the curriculum of the preparatory seminary.<sup>5</sup> The author, well aware of the more prominent places that must be given to other disciplines, stressed the need for teaching some social science, in addition to history. He pointed out that without doubt the curriculum was already so crowded, one could not think of advocating a program of all the social studies—sociology, economics, political science, and geography—but rather the attempt should be made to select one of these disciplines for a solid course offering because of its particular intrinsic and extrinsic value to the training of the future priest.<sup>6</sup>

Economics was the course suggested by the writer of that paper. He summed up its particular values in these words:

The utility of a course in economics appears from consideration of its subject matter. It is the science that deals with the activities of man in making a living. As such it teaches the student the forces, principles, and

<sup>4</sup>Thomas Dubay, "A Survey of the Curricula of Minor Seminaries" (unpublished Master's thesis, Department of Education, The Catholic University of America, 1951), p. 63.

<sup>5</sup>Joseph B. Kenkel, "The Place of the Social Studies in the Curriculum of the Preparatory Seminary," *National Catholic Educational Association Bulletin*, XXVI (November, 1929), 798-807.

<sup>6</sup>*Ibid.*, 800.

laws that underlie the process by which man seeks to supply his fundamental wants. . . . It requires of the student to gather and observe facts, to classify and correlate them, to make deductions and generalizations.<sup>7</sup>

It was his conviction that this course should be taught even at the expense of curtailing or eliminating other courses usually offered on the minor seminary level. Finally, he suggested that it should be offered to the minor seminarian in the sixth or final year of the preparatory course, principally because of the greater maturity of the student in this year.<sup>8</sup>

Apparently the ideas presented in this 1929 paper were well received, for there appears the following resolution in the proceedings of the conference: "Resolved, that in the curriculum of the minor seminary, besides courses in history, a place be provided for at least one of the other social sciences, preferably economics."<sup>9</sup>

#### ATTITUDE OF CHURCH TOWARD SOCIAL STUDIES

Before proceeding further with notions of what courses should be profitably included in the social studies program, it is necessary and fruitful to investigate the attitude of the Church toward social studies in the seminary. Arguments at the time of the 1929 paper were based especially on Leo XIII's *Rerum Novarum*,<sup>10</sup> and even those who are only mildly interested in social studies are aware that the Pontiffs since Leo have been keenly devoted to the social questions of their times.

It is certainly the desire of the Holy See that the social studies be taught in the seminary. It seems, however, that only one major study has been made recently of the courses in social studies in seminaries in relation to documents of the Holy See, and this study is concerned with the major seminary curriculum.<sup>11</sup> First made in 1945, then revised in 1953, the study gives voluminous direct and indirect indications that major seminarians are to receive instruction in sociology, socio-economics, and political science.<sup>12</sup>

<sup>7</sup> *Ibid.*, 800-801.

<sup>8</sup> *Ibid.*, 802.

<sup>9</sup> *Ibid.*, 769.

<sup>10</sup> *Ibid.*, 798.

<sup>11</sup> Herman L. Deorr, "The Social Studies in the Seminary: Their Content According to Recent Documents of the Holy See," *Franciscan Studies*, XIII (December, 1953), 78-129.

<sup>12</sup> *Ibid.*, 93 and 111.

Likewise, a study made by Paul Stroh in 1935 surveyed the social studies offered in the major seminary.<sup>13</sup> The same is true of the study made by Theodore Heck of the seminary curriculum in relation to contemporary conditions.<sup>14</sup> For the minor seminary's offerings in social studies, we have only the broad survey of the entire curriculum made first, in 1931, by Jerome Bayer, and recently, in 1951, by Thomas Dubay. Neither of these latter surveys attempts to suggest what should be the social studies content. Father Dubay's study does point out that more time is devoted to certain social studies presently than was given twenty years before, at the time of Father Bayer's survey.<sup>15</sup>

Pius XI, however did not distinguish between minor and major seminaries, when, in the encyclical *Quadragesimo Anno*, he reviewed the outcomes of Leo XIII's *Rerum Novarum* and applauded the new interest evinced in social problems by seminaries, among other educational groups. He said:

Under the guidance and in the light of Leo's Encyclical was thus evolved a truly Christian social science, which continues to be fostered and enriched daily by the tireless labors of those picked men whom We have named the auxiliaries of the Church. They do not allow it to remain hidden in learned obscurity, but bring it forth into the full view of public life, as is clearly shown by the valuable and well-frequented courses found in Catholic universities, academies, and seminaries.<sup>16</sup>

Later, in the same encyclical, Pius XI referred to the task of training lay apostles which must be shouldered by the clergy. He did not distinguish between major and minor seminaries when he stated: "No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters."<sup>17</sup>

Pius XII has not been less insistent upon the necessity of social studies in the course of studies toward the priesthood. In

<sup>13</sup> Paul Stroh, "Social Studies in American Seminaries Today," *American Ecclesiastical Review*, XCIII (October, 1935), 329-335.

<sup>14</sup> Theodore Heck, *The Curriculum of the Major Seminary in Relation to Contemporary Conditions* (Washington, D.C.: The Catholic University of America Press, 1935).

<sup>15</sup> Dubay, *op. cit.*, p. 63.

<sup>16</sup> Pius XI, *Quadragesimo Anno* (New York: Paulist Press, 1939), p. 130.

<sup>17</sup> *Ibid.*, p. 166.

the recent encyclical *Menti Nostrae*, he stresses these studies second only to the traditional courses in philosophy and theology. "In the intellectual training of young seminarians—although other studies especially those relating to social questions, so necessary today, should not be overlooked—the greatest importance must be given to philosophical and theological teaching."<sup>18</sup> Though it is true that Pius may seem to be thinking mainly of the major seminary course in this context, there is no denying that he gives emphasis to the teaching of social studies throughout the entire seminary course.

#### CHURCH LEGISLATION AND THE CURRICULUM

The literature which has already been published by the Minor Seminary Conference, which meets annually at The Catholic University of America, has made it abundantly clear that, with the exception of religion, Latin, and English, actual legislation of the Church in the area of the minor seminary curriculum has been quite general. That is, there are relatively few specific directives regarding courses that must be offered.<sup>19</sup> Schmidt comments that Canon 1364, 3, which deals with curriculum, "... is an excellent example of general law, which, while expressing a definite and unmistakable purpose, is nevertheless adaptable to the conditions of different countries, at various times, and under diverse circumstances."<sup>20</sup>

There is, to be sure, the specific legislation of the Third Plenary Council of Baltimore which commands the teaching, among other things, of but one social science besides history, namely geography.<sup>21</sup> Few seminaries have followed this directive, as will be noted later, but canonists seem to agree that the purpose of the Council's legislation is satisfied by something less than a distinct formal course in the various disciplines it specifies.<sup>22</sup> As a matter of fact, does it not seem plausible that, in view of the great number of years that have passed since the Baltimore Council and the undoubted progress that has been made in the field of social studies, to follow the letter of Balti-

<sup>18</sup> Pius XII, *Menti Nostrae* (Washington, D.C.: Randall Press, 1950), p. 33.

<sup>19</sup> J. Schmidt, "The Academic Curriculum of the Minor Seminary," *The Jurist*, XI (July, 1951), 375-408.

<sup>20</sup> *Ibid.*, p. 402.

<sup>21</sup> *Ibid.*, p. 404.

<sup>22</sup> *Ibid.*, p. 405.

more's legislation might, to some extent, result in attaining something quite contrary to the spirit of the law? The Council was primarily interested in outlining a course of studies for the American minor seminary which would equip the future American priest with an education at least not inferior to that which he would receive in the public school. One wonders, then, what might be the specific courses demanded by a present-day plenary council devoted to this question. Does it not seem certain that the legislators would not be unmindful of the stress laid on social studies by the Supreme Pontiffs, especially since the time of Leo XIII?

#### FREEDOM TO PROVIDE SOCIAL STUDIES

It then appears that, within the limits imposed by the attention that must be given to the essential disciplines enumerated in Canon 1364, formulators of the minor seminary curriculum are free to build the program of social studies. Such a program, under the guidance of the social teaching of the Church, will aim ultimately at producing the man equipped with solid social principles that will lead to wise social policy and effective social action. But there are immediate objectives to be achieved through the social studies program. Though seminary educators will not be misguided into fostering a worship of democracy and inculcating an offensive type of nationalism, they do recognize and seek to implement the following objectives related to acquiring social studies information, skills, and attitudes: (1) knowledge of democracy and the manner in which it functions; (2) understanding of social, economic, and political concepts starting with the community and extending into a world setting; (3) information dealing with contemporary affairs; (4) acquisition of sound economic, political and social principles; (5) gaining of an adequate social studies vocabulary; (6) learning the basic facts of consumer education; (7) ability to make use of maps, charts, graphs, and other reference tools; (8) respect for the worth and integrity of the individual regardless of creed, color, or economic circumstances; (9) appreciation of the sacrifices that have gone into the making of the economic, political, and social order; (10) cultivation of true patriotism.

Father John Cronin, author of several works dealing with

Catholic social teaching, makes the following statement in the preface to his excellent text published in 1954, which further pinpoints the need for the study of the social sciences:

The present age might best be described as an age of crisis. Hardly had the twentieth century entered its second decade when the sign of a coming war became evident. . . . In 1929 our economic system was shaken to its foundations. The depression of the 1930's ended only when we began to rearm in view of the prospects of a second world war. . . . We need not confine the term 'crisis' to problems of economics or international relations. . . . The increasing prevalence of divorce, juvenile delinquency, and organized crime and political corruption makes us wonder about the effectiveness of such basic institutions as home, school, and church. . . . In the face of these and other critical problems, the task confronting a Christian citizen in our democracy is formidable. . . . It is not enough to recognize and deplore evils; we must be prepared to join with other men and women of good will in bringing about a better social order.<sup>23</sup>

Granted that some of these objectives are attained and some of the problems referred to by Father Cronin are considered in disciplines already a standard part of the minor seminary curriculum, such as religion and American history, it seems that the particular information, skills, and attitudes imparted through the study of the special social studies cannot be really duplicated, indirectly, through the study of other fields. To hope that teachers in other areas will successfully explore the social implications of their subject matter, so that the outcome will approximate what the social studies present in an organized way seems to be at least somewhat overoptimistic.

#### PRESENT STATUS OF SOCIAL STUDIES

The statistics gathered by Father Dubay in his study of the curriculum of the American minor seminary reveal that there are three courses in social studies, besides history, currently offered in some minor seminaries. Geography, the only field commanded by the Third Baltimore Council, was poorly represented,

<sup>23</sup> John F. Cronin, *Problems and Opportunities in a Democracy* (Chicago: Mentzer, Bush & Co., 1954), p. v.

being taught in but 5 seminaries out of the 110 included in his survey. Fifty-six of the 110 minor seminaries offered civics, or American Government. Father Dubay observes that "civics is taught almost exclusively in the high school years of the seminary course. Five periods per week for two semesters is the most common practice, although twelve of the fifty-six seminaries teaching civics offer it for only one semester. A somewhat smaller percentage of seminaries teach civics today than taught it in 1930."<sup>24</sup>

Sociology is the third course in social studies which Father Dubay found offered in the American minor seminary. His survey revealed that there were 23 out of the 110 seminaries offering this course in 1951, with the tendency to place the course in the upper years of the minor seminary course. The number of hours per week and the number of semesters given to the subject varied considerably. Dubay points out that the teaching of sociology represents a decidedly new trend in the minor seminary curriculum, for the Bayer survey, made in 1931, reported only 4 out of 55 seminaries offering this course. It is significant to note that 24 of the seminaries represented in Dubay's survey maintained that, though sociology is not offered in their minor seminary curriculum, it is included in the major seminary course.<sup>25</sup>

From these statistics, it seems clear that a significant number of American minor seminaries have, within the past twenty-five years, begun to offer a new and distinct area of social studies, in spite of the fact that the time given to such essential fields as religion, Latin, and English has not been decreased. One can only speculate about the reasons for this new emphasis. Has it been caused by a recognition of the fact that special social studies fill a need so essential in the training of the young seminarian that it cannot be successfully duplicated by other areas? Has it come about through a response to the urgings of the Supreme Pontiffs who stress the need for social sciences in the education of priests? Have the courses been added, perhaps, in mere imitation of the curriculum of public and Catholic secondary schools?

<sup>24</sup> Dubay, *op. cit.*, p. 63.

<sup>25</sup> *Ibid.*, p. 64.



## CONCLUSION

Perhaps the one fact that all minor seminary educators will agree with is that, desirable as they may be, new and separate courses in the various social science fields cannot easily be added to the admittedly overcrowded seminary curriculum. Instead of adding new courses, it seems necessary to concentrate on the ones already in the curriculum, and perhaps even eliminate one or the other of these. This thought brings us into contact with the problem of the entire curriculum of the minor seminary, with which the Minor Seminary Conference has been struggling since its inception in 1950.

The very magnitude of the task of overhauling the minor seminary curriculum in the light of its purposes and aims has not frightened this group of educators into a do-nothing and sit-tight position. It has been pointed out in one of the meetings of the Conference that the Greek program has been considerably whittled down in the light of the need for time for other courses, as well as for other reasons. No one should be surprised or alarmed that there has been considerable fluidity in the minor seminary curriculum, as long as it can be shown that certain essentials insisted upon by the Church have been preserved and reasonable investigation has preceded major changes in course offerings. It would rather seem to be to the credit of American minor seminary educators that they have not conceived their curriculum to be frozen to the extent that they have not been concerned with the need for changes. The tendency noted by Father Dubay to teach sociology in the minor seminary might be considered evidence of alert leadership in minor seminary administration.

Though there may seem to be considerable confusion about the objectives of the minor seminary program, if judgment is based on the variety of courses offered by different seminaries, actually there merges in every case this ultimate objective, upon which a meaningful curriculum must be constructed: namely, the training that the student should have at the time of his ordination to the priesthood. Viewed from this position, there can be little doubt that the curriculum must include special social studies in addition to history.

## THE EDUCATIONAL THEORY OF CHARLES S. PEIRCE

By Adrian M. Dupuis\*

WITHIN THE PAST DECADE Charles S. Peirce has come into his own. From a position of almost complete oblivion he has become a much discussed and often-quoted philosopher. This sudden popularity has been due in part to the general rise of empiricism in America and abroad. For it was Peirce who first stated the meaning criterion now generally accepted by empiricists—synonymous with the operational definition of scientific terms.

Peirce's "come-back" has not only affected general philosophy, but his influence is being felt in educational philosophy as well. In 1948 the writer of the present study pursued research in the educational theories of Peirce and intimated at that time, that Peirce could not be overlooked by the educational philosopher who wished to understand fully the pragmatic tradition in American education.<sup>1</sup> In the past several years, the quarterly *Educational Theory* has published a series of articles on Peirce emphasizing the importance of his theories in the field of educational philosophy.<sup>2</sup> Certain aspects of Peirce's philosophy, moreover, should evoke the special interest of the scholastic. For example his theory of universals he says he found in the works of the medieval scholastics chiefly Duns Scotus, whom he greatly admired and considered the ablest opponent of medieval nominalism. Further influence of Scotus on Peirce is noted in the studies of Feibleman, the popularizer of Peircean pragmatism, in those matters dealing with faith and reason, free will and the

---

\*Adrian M. Dupuis, M.A., is on the faculty of the College of Saint Teresa, Winona, Minnesota.

<sup>1</sup>Adrian M. Dupuis, "The Educational Theories of Charles Sanders Peirce" (unpublished Master's thesis, Department of Education, The Catholic University of America, 1948), p. 1.

<sup>2</sup>George Maccia, "The Educational Aims of Charles Peirce," *Educational Theory*, IV (July, 1954), 206-213; "A Comparison of the Educational Aims of Charles Peirce and John Dewey," *ibid.* (October, 1954), 230-235; "The Peircean School," *ibid.*, V (January, 1955), 29-34.

principle of individuation.<sup>3</sup> It would seem that the relation of modern pragmatism to medieval scholasticism warrants further study by neo-scholastics. Such a relation points up an essential difference between Peirce and most modern empiricists; unlike them he does not deny the dependence of the sciences upon metaphysics. Here is an empiricist who recognizes the role of metaphysical assumptions in the sciences, a role which is often rejected by modern empiricists.<sup>4</sup>

Any study of Peirce's philosophy is rather difficult because, unlike Dewey, he did not commit his speculations to a written, ordered system of philosophy. His works are contained in unsystematic fragmentary papers, lectures, and articles which he planned to organize into a "new system" to supplant outmoded Aristotelianism.<sup>5</sup> This deficiency has been remedied to a certain extent, by the efforts of Beuhler, Feibleman, Freeman, and Thompson, whose works enable the student of Peirce to get an overview of his philosophy.<sup>6</sup>

Since pragmatism is still the most influential philosophy in American public education it may be well to give a short summary of Peirce's philosophy and also to indicate the essential differences between Peircean pragmatism and Dewey's instrumentalism.

#### LOGIC

Peirce's treatment of logic though quite extensive is limited primarily to the field of symbolic logic. Though Peirce's contributions to symbolic logic are not as significant as *Principia Mathematica* by Russell and Whitehead, they are nevertheless

<sup>3</sup> James Feibleman, *Introduction to Peirce's Philosophy* (New York: Harper & Brothers, 1946).

<sup>4</sup> Charles S. Peirce, *Collected Papers*, eds. D. Hartshorne and P. Weiss (Cambridge: Harvard University Press, 1932-35), I, p. 1.

<sup>5</sup> For an exposition of the opposite point of view, see H. Feigl, "Scientific Method without Metaphysical Presuppositions," *Philosophical Studies*, V (February, 1954), 17-29; Arthur Pap, "Does Science Have Metaphysical Presuppositions?" *Readings in the Philosophy of Science*, eds. H. Feigl and R. Brodbeck (New York: Appleton-Century-Crofts, Inc., 1953), pp. 21-33.

<sup>6</sup> Justus Beuhler, *Charles Peirce's Empiricism* (New York: Harcourt, Brace & Co., 1939); *Philosophy of Peirce* (London: Reagan, Trench & Trubner, 1940); James Feibleman, *op. cit.*; Eugene Freeman, *The Categories of Charles Peirce* (Chicago: University of Chicago Press, 1936); Manley Thompson, *The Pragmatic Philosophy of Peirce* (Chicago: University of Chicago Press, 1945).

fundamental to an understanding of the "new" logic. That scholastics are becoming interested in modern logic is attested to by Frank Dillhoff's study.<sup>7</sup> Thus far, symbolic logic has had little influence on educational theory, but the interest of educational philosophers in semantics or meaning theory must eventually bring them to a study of symbolic logic and its possible applications to education.

Unlike Dewey, Peirce did accept induction and deduction as valid logical methods. Dewey ruled out both of these methods as outmoded and made of logic a "problem solving" method.<sup>8</sup>

#### METAPHYSICS

Peirce centered his metaphysical theories in the study of phenomena—that which appears to the senses. As all modern empiricists, he sees no point in attempting to know the noumena—things in themselves. In this question, Kant's influence on Peirce is obvious for it was Kant who insisted that we can never know *das Ding an sich*, but only the phenomena.<sup>9</sup> But Peirce, realizing that phenomenalism often leads to such philosophic dilemmas as the egocentric predicament, insisted that universal or general ideas have real existence. The existence of real generals is known because "there are ideas in nature which determine the existence of objects," and "reality is a special mode of being the characteristic of which is that things are really whatever they are independently of any assertion about them."<sup>10</sup> His concept of a universal differs from that of the scholastic insofar as it arises from a process of induction which terminates in a conclusion that is common to the community of knowers, whereas the scholastic maintains that universals are formed by the individual mind by a process of "abstraction." In propounding his doctrine of universals, Peirce was thoroughgoing in his rejection of nominalism, be it of Ockham, Descartes, Locke, Berkeley, Hartley, Hume, Leibnitz, Kant, or Hegel.<sup>11</sup>

<sup>7</sup> Frank C. Dillhoff, "How Is Scholastic Logic Facing Modern Logic?" (unpublished Ph.D. dissertation, Department of Philosophy, University of Pittsburgh, 1952).

<sup>8</sup> John Dewey, *Logic the Theory of Inquiry* (New York: Henry Holt & Co., 1938), pp. 65 ff.

<sup>9</sup> Peirce's first philosophical study, which began when he was in his teens, centered in Kant's philosophy.

<sup>10</sup> Peirce, *op. cit.*, VI, p. 394; I, p. 231.

<sup>11</sup> *Ibid.*, I, pp. 23, 302, 357; IV, p. 547; VI, pp. 91, 201, 202.

From this theory of reality he posited certain metaphysical categories; the modes of being—possibility, actuality, destiny—and the modes of existence—chance, law, and habit.<sup>12</sup> It is obvious that Peirce is attempting to steer between the extremes of anti-metaphysicalism as found in the crass materialism of his day and the Hegelian metaphysics of early America. As an advocate of legitimate metaphysics he disagrees with Dewey, who maintained that pragmatic metaphysics is neither needed nor possible.<sup>13</sup> That Dewey has metaphysical assumptions, however, has been pointed out by Childs, one of his disciples.<sup>14</sup> The major difference between Peirce and Dewey, viewed as metaphysicians, is that Peirce recognizes the assumptions upon which his theories are based, whereas Dewey would seem to deny any metaphysical assumptions.

Unlike most modern empiricists who consider cosmological speculation as "bad metaphysics," Peirce devoted serious efforts to the subject. In regard to his position on the origin of the cosmos Peirce may be considered an evolutionist since he believed that "chance," inherent in the "absolute indetermination [chaos]," was responsible for all the "regularities of the universe."<sup>15</sup> Though we now observe regularities in the universe, he asserts, "absolute chance" is a factor in the universe and is always at work. In this regard, Dewey and Peirce are in agreement; for them everything is in a state of constant flux. They further agree that mind and matter are the same phenomena and what is called "matter is not completely dead but is merely mind, hidebound by habits. It [matter] still remains the element of diversification and in that diversification there is life."<sup>16</sup> Thus, man and nature are continuous aspects of the same basic substance.<sup>17</sup> Again the influence of idealism is evident in Peirce's cosmological speculations. Dewey attempted to break from this form of idealistic monism by implying that the universe is pluralistic. Though both accept an evolutionary interpretation of the

<sup>12</sup> *Ibid.*, I, p. 19.

<sup>13</sup> John Dewey, *Creative Intelligence* (New York: Henry Holt & Co., 1917), p. 55.

<sup>14</sup> John Childs, *Education and the Philosophy of Experimentalism* (New York: The Century Co., 1931), p. 45.

<sup>15</sup> Peirce, *op. cit.*, VI, p. 409.

<sup>16</sup> *Ibid.*, VI, p. 158. <sup>17</sup> *Ibid.*, I, p. 487.

universe, one favors a pluralistic view while the other is confessedly a monist. In both Dewey and Peirce one finds the somewhat conflicting influences of Darwinian evolution and idealist metaphysics and cosmology.

#### EPISTEMOLOGY

Peirce's theory of knowledge is basically that of the empiricist. For him, logic, phenomenology, and ontology are necessary to the study of epistemology insofar as they furnish the laws used in arriving at truth, the evidence of experience, and the grounds for the validity of real knowledge, respectively. He believes that one arrives at knowledge by "immediate perception," that is by the "direct perception of the external world."<sup>18</sup> Thus we know external objects as they really are, though we can never be absolutely certain of doing so in every special case.<sup>19</sup> When a direct perception is presented to the mind, he maintains it is immediately an abstraction (perceptual judgment) and as such is the foundation of all knowledge.<sup>20</sup>

Peirce makes truth the goal of all inquiry and in this respect differs from Dewey, who contended that "truth," as an objective of the knowing processes should be abandoned. In its place he would use the term "warranted assertability," a concept which implies that assertions are warranted only when they produce the desired outcomes.<sup>21</sup>

Peirce also admits that we can attain "sure knowledge" in spite of his principle of "fallibilism," which somehow limits knowledge claims.<sup>22</sup> He also avoids Dewey's "subjective truth" by asserting that truth consists in a conformity to something independent of what is thought about it.<sup>23</sup> It appears that in the field of epistemology Peirce is more successful in avoiding the influence of his idealistic antecedents than is Dewey. Dewey's theory of "problem solving," and logic—the theory of inquiry—are shot through with idealistic rationalism. Peirce's close association with geo-physics and chemistry was possibly a determining factor in his general opposition to idealistic theories.

<sup>18</sup> *Ibid.*, V, pp. 56 and 539. <sup>19</sup> *Ibid.*, p. 311. <sup>20</sup> *Ibid.*, p. 142.

<sup>21</sup> John Dewey, *Quest for Certainty* (New York: Minton, Balch & Co., 1929; Bertrand Russell, *An Inquiry into the Meaning of Truth* (London: Allen & University, Ltd., 1940), pp. 318-326.

<sup>22</sup> Peirce, *op. cit.*, III, pp. 416-417; IV, pp. 62-63. <sup>23</sup> *Ibid.*, V, p. 211.

Under theory of knowledge it may be well to discuss Peirce's theory of pragmatism. As all new philosophical ideas are built upon the old, so Peirce admits that pragmatism was not really new but actually went back to Berkeley, though he (Peirce) was more explicit in enunciating it.<sup>24</sup> Peirce insists that pragmatism should not be considered a philosophy of life, but merely a method in philosophy. "It is not a *Weltanschauung* but is a method of reflexion having for its purpose to make ideas clear."<sup>25</sup> What then is pragmatism? Probably his best description of it is the following; a useful statement of what has been referred to above as the meaning criterion: "In order to ascertain the meaning of an intellectual conception one should consider what practical consequences might conceivably result by necessity from the truth of the conception; the sum of these consequences will constitute the entire meaning of the conception."<sup>26</sup> What Peirce intended pragmatism to be was a method for ascertaining the real meaning of any concept, doctrine, proposition, word or sign in the light of its consequences. Stated simply, it is nothing but the operational definition; if one cannot point out the consequences of a term or proposition, it should be considered meaningless.

Peirce believed that this form of operationalism in no way negated the reality and usefulness of generals or universals. The universal is something different from any particular state of consciousness and can be defined pragmatically in terms of habits of belief as expressed in habitual action. The habit, then, is the physiological counterpart or expression of a general idea which therefore, has objective existence. An example of this process will show how one arrives at the general idea: "Let us ask what we mean by calling a thing 'hard.' Evidently that it will not be scratched by many other substances. The whole conception of the quality, as of every other, lies in its conceived effects. There is absolutely no difference between a hard thing and a soft thing so long as they are not brought to the test."<sup>27</sup> After this pragmatic (experimental) method has been applied

<sup>24</sup> R. B. Perry, *The Thought and Character of William James* (Boston: Little, Brown & Co., 1935), II, p. 425.

<sup>25</sup> Peirce, *op. cit.*, V, p. 13n.

<sup>26</sup> *Ibid.*, p. 9.

<sup>27</sup> *Ibid.*, p. 403.



by many observers and there is agreement among them, then the universal ideas held by this community of knowers are true and real. Peirce states that this process implies faith in the common sense and inherited wisdom of society, which almost imperceptibly corrects itself from generation to generation.<sup>28</sup> Basically this critical "common-sensism," as he called it, constitutes a method whereby common beliefs are put to the scientific test and if they do not meet the requirements of the method they become meaningless. Further implications of the method are seen in Peirce's principles: (1) of fallibilism (there is no absolute certainty that our scientific conclusions are true); (2) of pragmatic indifference (scientific inquiry is to be conducted whether it will be of use or not); and (3) of economy (priority of the simplest method of procedure).<sup>29</sup>

A better understanding of Peircean pragmatism is possible when it is contrasted with that of later pragmatists such as William James, Dewey, Papini, and F. C. S. Schiller. It was, as Peirce says, after they had carried the doctrine much further than he ever intended that he changed the name of his method to "pragmaticism."<sup>30</sup> Both James and Dewey made consequences the criterion of truth (consequence theory of truth as opposed to correspondence theory). "It seems to me a pity," says Peirce, "that they should allow a philosophy so instinct with life to become infected with the seeds of death in such notions as that of the unreality of all ideas of infinity and that of the mutability of truth."<sup>31</sup> Peirce always insisted that the consequences of terms, propositions, and the like do not constitute a criterion for their truth or falsity. Truth or falsity depends upon conformity with an objective state of affairs.<sup>32</sup> Peirce always was opposed to the extreme relativism of later pragmatists especially as found in contemporary experimentalism and reconstructionism.<sup>33</sup> Peirce would, no doubt, be opposed to the extreme relativism of many modern educators. If one keeps in mind that pragmatism was, for Peirce, only a method and not a philosophy of life, the rift

<sup>28</sup> *Ibid.*, VI, pp. 573-574.

<sup>29</sup> *Ibid.*, I, pp. 80-81, 41-47.

<sup>30</sup> *Ibid.*, II, p. 99; V, p. 44; VI, p. 482.

<sup>31</sup> *Ibid.*, VI, p. 484.

<sup>32</sup> *Ibid.*, V, p. 407.

<sup>33</sup> Theodore Brayneld, *Patterns of Educational Philosophy* (Yonkers, N.Y.: World Book Co., 1950), chaps. iv, xv, and xiv.

between the modern empiricists and experimentalists on many issues is easily understood.

#### PSYCHOLOGY

Peirce's psychological theories are basically the same as those of empirical psychologists of his day. He defines psychology as "the positive or observational science of the mind, or of consciousness."<sup>34</sup> Mind is a function rather than something within the person. Intellectual activity is fundamentally neuromuscular and does not flow from any "spiritual" source.<sup>35</sup> But because intellection is not a spiritual function, it does not follow, he asserts, that there can be no general ideas or conceptions. He also affirmed that the psychology of his day could not adequately describe the reasoning process and, therefore, he made no extravagant claims to such knowledge as did the early behaviorists.<sup>36</sup> In regard to the thought process, Peirce believed that thinking is symbolic behavior: "We have no power of thinking without signs."<sup>37</sup> Reasoning, then, is only a "subsidiary faculty for bringing instinct to bear upon situations to which it does not directly apply,"<sup>38</sup> even though it is a conscious process over which we exercise control and in which we follow some general method such as induction or deduction.<sup>39</sup>

As was the case with most of the philosopher-scientists of his day Peirce rejected the tenets of traditional as well as rational psychology, including the concept of a soul with its faculties. Though he uses the term "soul," it does not have the same connotation as it did in rational psychology but rather approximates the sum total of the observed personality traits of the person.<sup>40</sup> In the last analysis, Peirce's psychology rejects both the idealist conception of man as a spiritual being and the scholastic conception of the spiritual soul in a material body.

In his writings, Peirce defended the freedom of the will against the necessitarians. Man, he maintains, is left at full liberty to act in accord with reason, a fact which is in no way contradictory to God's foreknowing how man will act under certain given con-

<sup>34</sup> Peirce, *op. cit.*, II, p. 276.      <sup>35</sup> *Ibid.*, II, p. 141; VI, p. 21.

<sup>36</sup> *Ibid.*, II, 184; IV, p. 476; VI, p. 497.

<sup>37</sup> *Ibid.*, III, pp. 155-158; IV, p. 51; V, pp. 251, 265 and 315.

<sup>38</sup> *Ibid.*, VI, p. 497.

<sup>39</sup> *Ibid.*, II, pp. 144 and 204; VI, p. 144-145.

<sup>40</sup> *Ibid.*, I, p. 112.

ditions.<sup>41</sup> This position is indeed similar to that of the advocates of *praemotio physica* and some of the analytic philosophers.<sup>42</sup>

Dewey's conception of freedom is somewhat different from that of Peirce. One of the basic assumptions of instrumentalism is that though man is not an active cause in the events of the world he can reconstruct and redirect the activities of his experience so as to affect the course of events without being their cause. In Peirce's doctrine one finds freedom in a deterministic universe; in Dewey's system, the indeterminate environment allows for the limited freedom of the individual.<sup>43</sup>

#### THEODICY

Since Peirce is regarded as a tough-minded empiricist, any speculations about a supreme being seem to contradict his basic position. He asserted, however, that one arrives at a belief in God by putting the "idea" of God to the pragmatic test. Therefore the whole conception of the idea or concept of God is contained in its consequences. The second manner in which one arrives at belief in God is by meditation upon the idea itself. This meditation is afterward put to the logical test and is then proved to be acceptable.<sup>44</sup> Peirce maintains God is an "*Ens Necessarium* and Creator of all three Universes of Experience," but when discussing God's other attributes he is very vague.<sup>45</sup> In fact, nowhere in Peirce's writings can one find definite theological concepts about the nature of God.

The problem of immortality was for Peirce an insoluble one. The only kind of immortality of which he was certain was that found in deeds of men after they had died. For all practical purposes, then, he regarded everything above the natural sphere as something about which we can have no knowledge.

As many other philosophers, Peirce saw the contemporary conflict between religion and science, but he himself felt that harmony was possible. This will be brought about, he maintained

<sup>41</sup> *Ibid.*, I, p. 606; IV, p. 67.

<sup>42</sup> Bertrand Russell, "On the Notion of Cause, with Applications to the Free-Will Problem," *Readings in the Philosophy of Science*, eds. H. Feigl and R. Brodbeck (New York: Appleton-Century-Crofts, 1953), pp. 387-407.

<sup>43</sup> John Dewey, *Human Nature and Conduct* (New York: Henry Holt & Co., 1922); Childs, *op. cit.*, p. 45.

<sup>44</sup> Peirce, *op. cit.*, VI, pp. 486-502.

<sup>45</sup> *Ibid.*, p. 452.

[by] a religion, so true in itself, that it becomes animated by the scientific spirit, confident that all the conquests of science will be triumphs of its own. . . . This attitude, be it observed, is one which religion will assume not at the dictate of science, still less by way of any compromise, but simply and solely out of bolder confidence, in herself and her own destiny.<sup>46</sup>

In this respect he maintained that Christianity as he knew it had failed and it can be of future use only if it makes the principle of love and brotherhood supreme and frees itself from its narrow exclusiveness.<sup>47</sup>

#### ETHICS

Peirce, like the traditional moralists, believed that ethics is concerned with the *summum bonum*.<sup>48</sup> He further believed that it is a science which studies what ought to be, "the science of right and wrong . . . the theory of self-controlled or deliberate conduct."<sup>49</sup> Pure ethics, as opposed to practical ethics, which is the conformity of action to an ideal, he felt, "has been, and always must be a theatre of discussion, for the reason that its study consists in the gradual development of a distinct recognition of a satisfactory aim."<sup>50</sup> This aim, however, lies in the evolutionary process and as such is not simply the individual's reaction to a situation but something general and continuous. Peirce intimates that the *summum bonum* is itself subject to the evolutionary process.<sup>51</sup>

In many respects Peirce's ethical doctrines approximate Dewey's ethical relativism. Dewey would not, however, speak of an ultimate good or a *summum bonum*. For Dewey, there are no final goals—so the only goal of moral behavior is change itself. Yet neither Peirce nor Dewey consider morality as an outgrowth of natural law but each believes that it consists "in the 'folklore' of right conduct and the traditional wisdom of ages of experience."<sup>52</sup> Thus, those practices which have proved good for the individual and society constitute morality, and conscience is really a "community" process.<sup>53</sup>

The pragmatic doctrine that the community determines the

<sup>46</sup> *Ibid.*, p. 433.

<sup>49</sup> *Ibid.*, p. 191.

<sup>52</sup> *Ibid.*, I, p. 50.

<sup>47</sup> *Ibid.*, I, p. 659.

<sup>50</sup> *Ibid.*, IV, p. 243; V, p. 4.

<sup>53</sup> *Ibid.*, II, p. 164.

<sup>48</sup> *Ibid.*, p. 573.

<sup>51</sup> *Ibid.*, V, p. 433.

norms of morality seems to find its logical fulfillment in the philosophy of reconstructionism. The reconstructionist believes that not only decisions and policies are to be determined by community consensus, but all ethical, esthetic, social and religious norms and ideologies are the arena for community consensus—community acceptance give norms and ideologies their validity.<sup>54</sup> It is to be noted that the influence of the doctrine of "unlimited" community has influenced not only modern educational thinking but has been felt in legal circles as well.<sup>55</sup>

This synopsis of Peirce's pragmatism indicates that there are enough differences between it and Dewey's instrumentalism to warrant a thorough study of Peirce's position. Though it is granted that Dewey and his disciples have had the greater influence in American educational theory, there seems to be sufficient evidence that Peirce has avoided many of the experimentalist's extremes and inconsistencies. Furthermore, a closer scrutiny of Peirce's work may reveal that he holds much in common with scholastic realism.

•     •     •

The Sealantic Fund has made grants totaling \$10,375,000 to six Protestant theological seminaries and the American Association of Theological Schools. They represent the first contributions from the \$20,000,000 gift to the Fund by John D. Rockefeller, Jr., in January 1955. The American Association of Theological Schools has approved seventy-nine Protestant seminaries in the United States and Canada. These schools have a total enrollment of approximately 16,000 students.

<sup>54</sup> R. B. Raup and others, *The Improvement of Practical Intelligence* (New York: Harper & Brothers, 1950).

<sup>55</sup> Paul Mishkin, "Prophecy, Realism and the Supreme Court," *American Bar Association Journal*, XL (August, 1954), 680-683.

## THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\*

A CRITICAL STUDY OF THE PHILOSOPHY OF EDUCATION IN TEXT-BOOKS DESIGNED FOR INTRODUCTORY COURSES IN EDUCATION by  
Rev. Kevin J. O'Brien, C.S.S.R., M.A.

In evaluating the presentation of the philosophy of education in introductory texts in education O'Brien found that the authors of the texts evinced variety in their use of accepted terms, a fondness for platitudinous or merely figurative phraseology, and a tendency to use motive words in the context of religion. Some statements about important philosophical matter were found to be vague; others were qualified in form yet they left a categorical impression; some were made without a hint of proof, while others were cast in such a way as to imply a false impression. More frequent use of definition and division was found to be a need.

In evaluating the philosophical content of the texts, the investigator noted that the treatment by the authors was not sufficiently fundamental for an introductory text, was inadequate by reason of omissions and, taken collectively, was in part, contradictory.

EDUCATIONAL ACTIVITIES OF THE SISTERS OF SAINT JOSEPH OF CARONDELET IN THE WESTERN PROVINCE FROM 1870 TO 1903  
by Sister Ann Cecilia Smith, C.S.J., M.A.

After giving a brief survey of the history of the Sisters of Saint Joseph of Carondelet and of their educational activities in the United States, this study concerns itself primarily with the contributions of the Congregation to the Catholic school system of Arizona and California. Tracing the growth and development of academies, parish schools, orphanages, training school for the deaf, and industrial schools for Indian children during the years 1870 to 1903, the study shows that from humble and small beginnings the work of the Sisters of Saint Joseph

---

\*Manuscripts of these M.A. dissertations are on deposit in the library of The Catholic University of America and may be obtained through inter-library loan.

in the Western province has progressed steadily and has contributed a notable share of blessings to the Catholic school system of the United States.

COMPARATIVE STUDY OF LEISURE TIME READING BY SIXTH, SEVENTH, AND EIGHTH GRADE PUPILS by Sister M. Justinian Hoegerl, O.S.F., M.A.

The purpose of this study was to gather data on the amount of leisure-time reading of books, magazines, and newspapers done by sixth, seventh, and eighth grade pupils in fourteen large Catholic schools, and to compare these data with those yielded by similar studies made in public school systems during the decade 1920-30.

The results of the study indicated comparatively little difference in the general reading habits and preferences of the group involved in the present investigation and those involved in the studies of the 1920's. The recreational facilities of radio and television did not seem to influence the reading habits of children to any great extent; interest in voluntary reading is still meager, and the preference for superficial reading material is still too prevalent.

SOME FACTORS RELATED TO CERTAIN MENTAL SETS IN ACHIEVEMENT TESTS by Sister Mary Paul Whiteford, O.S.B., M.A.

This study involved an investigation of factors related to some mental sets in achievement tests. It was made under the assumption that differences in scores obtained in tests in heterogeneous-item sequence and tests in ordered-item sequence would constitute a measure of perseverance.

Results indicated a definite evidence of interference in the test items presented in heterogenous sequence. There was a significant relationship between the interference and mental age, and between the interference and achievement level. The interference was more noticeable in material that involved conceptual thinking, and was a function of the length and difficulty of the test item.

A SURVEY OF THE LITERATURE PERTAINING TO THE RELATION BETWEEN COGNITIVE TRAITS AND HEALTH by Sister M. Annunciata Witz, O.S.U., M.A.

The purpose of this study was to present a critical analysis



of the major studies pertaining to the relation between cognitive traits and health. A review of the literature revealed an evident dearth of scientifically controlled research in this area. Many of the studies failed to present valid conclusions because they lacked control of the variables that were being studied, such as: social and economic conditions, differences in age level when comparing groups, differences in types of feeble-mindedness, and intervals between tests.

It was found that no single one of these studies or any group of the studies is sufficient to settle conclusively the question of the effect of health upon intelligence and intellectual achievement. Certain areas suggested that future research might include an effort to determine the relation between trace elements in the soil content to health, and then to study the relationship between health and the cognitive traits.

A CRITICAL STUDY OF MAHATMA GANDHI'S EDUCATIONAL THEORIES by Rev. Anthony Pascal de Souza, M.A.

The purpose of this study was to examine the writings of Mahatma Gandhi in order to determine his leading principles of education and philosophy and to note how closely he approached or how far he deviated from the established Catholic point of view.

The study revealed that Mahatma Gandhi's outlook on education was revolutionary. His entire approach to education was such, that it marks a distinct departure from the then existing system of education, and savors a freshness and an originality far above his contemporaries in India. His concept of the educand was as rich and as full as could be expected in a non-Catholic, who was nothing if not an "anima naturaliter christiana." His insistence on the importance of the psychological principle of self-activity puts him on a footing with the leading educators of the world today.

The most glaring defect in his educational system is the poverty of his theology, if it can be called theology. All the deficiencies that are found in his educational system and philosophy can be traced to this defect.

## HIGHER EDUCATION NOTES

**National Council for Accreditation of Teacher Education's** proposal that the Association of American Colleges become one of the constituent organizations of the Council was turned down by the Association at its St. Louis meeting in January, according to a special report prepared for *CER* by Dr. George F. Donovan, associate secretary of the College and University Department of the National Catholic Educational Association and associate professor in the Department of Education of The Catholic University of America.

According to Dr. Donovan's report, the NCATE has been seeking since July 1, 1954, to be the national accrediting agency for teacher education institutions and programs in the United States. Regional accrediting groups, the Association of American Colleges, and other educational organizations related to teacher training have voiced concern over this national development which has provided little or no room for representation from such groups. In the light of this exclusion, the National Commission on Accrediting of the American Council on Education and the NCATE, through their representatives, agreed to a proposed revision in the NCATE constituent membership. One such proposal was the addition of the AAC to the five organizations which now have representatives on the NCATE.

The reason given by the AAC for not accepting this proposal is that the Association does not want to abandon its historical position by participating organically in an accrediting role. Behind this decision were the following considerations: (1) Regional accrediting associations are already involved in teacher education accreditation. (2) The NCATE is not subject to institutional control. (3) Colleges and universities—members of regional accrediting associations—active in teacher training programs need not apply for membership in a special accrediting agency.

Similar action, and for the same reasons, was taken by the Middle States Association of Colleges and Secondary Schools at its annual meeting in Atlantic City, November 25, 1955; at

the annual session of the Northwest Association of Colleges and Secondary Schools on December 20, 1955, and at a conference of the National Committee of Regional Accrediting Agencies on January 10, 1956.

The National Commission on Accrediting is now polling member institution presidents on their attitudes toward the following: (1) a national accreditation program in teacher education as proposed by the NCATE, (2) accreditation of teacher education by regional associations as recommended by the AAC, (3) accreditation of teacher education by state departments of education, and (4) a combination of these three or some other means of accrediting teacher education.

**Salary and tuition increases** were announced last month by Fordham University and St. Michael's College (Winooski Park, Vermont); Saint Louis University also announced an increase in tuition and a new "blanket tuition" policy which absorbs much of the raise by eliminating most of the separate student fees. All changes become effective after the close of the present semester. Increased by approximately 14 per cent, Fordham's salaries will range from a minimum of \$4,000 for beginning instructors to \$10,000 for full professors, with provision for special professorships above the normal maximum. Tuition will be increased from \$600 a year to \$700. To offset this increase somewhat the University is expanding its student aid program. St. Michael's College did not give details on salary increases but stated that tuition will rise to \$300 a semester and general fees to \$40 a semester. The over-all increase for tuition, fees, board, and room will be \$98. In both institutions salary increase are made possible partly by the recent Ford Foundation grants.

At Saint Louis University the new rates vary somewhat according to the different schools. There is no increase in the School of Medicine or Parks College of Aeronautical Technology. In undergraduate schools a blanket tuition rate of \$300 per semester, with the elimination of many fees, will be charged; the present tuition in these schools is \$240 per semester plus fees. In the Graduate School \$20 per credit hour will be charged and most fees will be eliminated.

According to tuition increases announced this month by Columbia University, the cost of a full academic schedule there, beginning July 1, 1956, will be \$900 instead of the present cost of \$750. Faculty salaries are to be increased at Columbia by 10 per cent; the new scale ranges from \$4,000 to \$18,000.

"Trends in Tuition Charges and Fees" is the title of an article by Ernest V. Hollis, chief of college administration, U.S. Office of Education, in the January, 1956, issue of *Higher Education*. According to Dr. Hollis, the average tuition in privately controlled institutions of higher education in 1954-55 was \$515 for a full academic year; for publicly controlled institutions, it was \$132. During the period 1940-55, there was an increase of 89 per cent in tuition and fees charged by publicly controlled institutions and an increase of 83 per cent in those charged by privately controlled institutions. The base tuition rate from which these percentages were derived was \$70 in publicly controlled institutions and \$328 in privately controlled institutions.

**The Tulsa Branch of Catholic University's Graduate School**, which will be conducted on the campus of Benedictine Heights College in Tulsa, Oklahoma, will begin with registration of students on June 14 and close on August 8. To be staffed by the University, as are the other three summer branches of the University—at Dominican College of San Rafael, California; Loras College, Dubuque, Iowa, and Incarnate Word College, San Antonio, Texas—the Tulsa Branch will offer University M.A. programs, beginning this year with the fields of English and education. The education program is designed not only to prepare students for the M.A., but also to enable them to meet certification requirements of the State of Oklahoma and of neighboring States for elementary and secondary school teachers and administrators. Under the general supervision of Dr. Roy J. Deferrari, secretary general of The Catholic University, the Branch will be directed by Dr. Paul J. Ketrick, newly-appointed president of Benedictine Heights College and former chairman of the English Department at St. John's University, Brooklyn, New York. The catalogue of the Branch is available at either The Catholic University or Benedictine Heights College. The College's buildings are brand new and they are air-conditioned.

## SECONDARY EDUCATION NOTES

**This year's high school graduates** are being offered a greater number of college scholarships than ever before. Catholic colleges are not being outdone in their efforts to provide a share of these scholarships from their own resources and to co-operate with business, industry, and labor in the programs being set up by these institutions. Again this year, The Catholic University of America is offering, among many other scholarships, one in each of the twenty-six ecclesiastical provinces of the country. Winners will be determined through the College Entrance Examination Board's scholastic aptitude test this spring. In commemoration of St. Ignatius, in this Ignatian Year, Georgetown University is offering one scholarship to each of the forty-two Jesuit high schools in the country. All Catholic University and Georgetown University scholarships are for four years with full tuition. Ten scholarships to the College of St. Rose, Albany, New York, are being offered by the College's alumnae association; one is a full-tuition scholarship; the other nine are for half tuition. Mount St. Mary's College, Emmitsburg, Maryland, is making available four full-tuition and six partial-tuition scholarships.

The College of Steubenville has signed an agreement with the officers of the Wheeling Steel Local 1190, United Steelworkers of America, instituting a plan for financing scholarships for the children of the Local's members. The union will pay \$1,000 a year to the college, enough for two scholarships. Half of this sum will be placed by the college in a special fund to accumulate over a period of years. Eventually the income from the fund will be used to provide another scholarship.

A scholarship for "a competent, needy but not necessarily brilliant engineering applicant manifesting some potential as a track athlete" has been established at Manhattan College by a former track star of the college, William H. Eipel, and his brother. They gave \$17,000 to finance the scholarship.

Rand McNally and Company will award five \$1,000 scholarships annually to children of the firm's employees. If a scholar-

ship winner selects a college or university which is not tax-supported, the company will award a matching sum of \$1,000 to the school to defray the necessary administrative expenses not covered by tuition fees. Recipients of the awards, to be known as "Rand McNally Scholars," may enroll in any accredited college and pursue any field of study to a bachelor-of-science or bachelor-of-arts degree.

**What plans are America's best young brains making now for their futures?** According to figures compiled recently by the National Merit Scholarship Corporation, a very high percentage of them are aiming for careers where they are needed most—in science and engineering. The NMSC, currently conducting a nation-wide hunt for the most able high school seniors, assembled the figures from among the 5,078 semi-finalists in the search. Results show that 56 per cent of the boys and 16 per cent of the girls among these highly talented youngsters desire to become engineers or scientists. More than a third of the girls, 36 per cent, plan to become teachers. About a tenth of both boys and girls would like to follow careers in medicine or other health fields. Eight per cent of both boys and girls show an interest in business. Law attracts 8 per cent of the boys, but only 5 per cent of the girls. Twelve per cent of the girls want a career in arts or letters, but only 4 per cent of the boys have this interest. Three per cent of the boys and 4 per cent of the girls want to specialize in either religious or social service careers. Two per cent of these gifted young people do not fall into any of the above categories. Their interests range from diamond cutter, interpreter or poultry and stock manager to careers as regular officers in the armed forces. One boy confidently stated that he would like to be a general.

**Is it wise for students to borrow to get an education?** Yes, say the editors of *Changing Times*: "A college education is an investment that pays off handsomely for most college students. Measured in dollars and cents, the average college graduate makes more money at the beginning of his career than the average person without a college education earns at the top of his experience." College student loan funds are over \$42,000,000.

## ELEMENTARY EDUCATION NOTES

**What makes a good elementary school library?** A concise yet complete answer to this question appeared last February in the form of a sixty-four page booklet published by The Catholic University of America Press, Washington, D.C. Practical ways of setting up and conducting an adequate Catholic elementary school library, even on a limited budget, are explained in the illustrated publication, *Your Library*, by Richard James Hurley, assistant professor in the Department of Library Science, The Catholic University of America.

Hurley classifies libraries as "static," "active," or "dynamic." The static library is a depository for books, or a kind of a warehouse where things are stored on the assumption that someday somebody might want them. Such a library is like a dead hand upon the spirit of reading. The active library is one which has some organization, with the books arranged upon the shelves, an index prepared for them, and an effort made to service them. Highest in ranking for efficiency is the dynamic library which fully exploits the possibility of every book; which has pamphlets and pictures arranged in a vertical file, a room for reading and research, a systematic plan for teaching children to use books and libraries, and which otherwise utilizes its facilities to promote the realization of the goals of Catholic education.

A list of two hundred books as well as selected reference titles, magazines, and bibliographies are presented by Hurley in this booklet for the benefit of the would-be or neophyte librarian. Through the courtesy of George A. Pflaum, Inc., this basic book list will be kept up to date in the pages of the *Messengers*.

**Phonics cannot be used as the only method** of teaching beginning reading, agreed the members of the National Council of Teachers of English who recently convened in New York City. Delegates at the meeting adopted a resolution deploring current proposals to return to this way of teaching initial reading. The Council did not endorse any one method of reading instruction but asked for the study and use of all means which will help to develop discriminating and thoughtful reading. The resolution further pointed out that wide circulation of children's books



through libraries, schools, and bookstores indicated an increased interest and ability of children to read.

Also under criticism at the convention was the heavy emphasis on practicality in curriculums. English courses have come to be regarded as service programs and English teachers are now often looked upon as the "grease monkeys of the academic world," asserted John C. Gerber, president of the Council.

**Teacher effectiveness** is and has been the object of much interest for many years. This fact obtrudes itself upon the attention of those currently concerned with the problem of assessing teacher efficiency when they attempt to review the abundance of research, or so-called research, in this area. To assist the evaluator, the Institute of Educational Research of the School of Education, Indiana University (Bloomington, Indiana), recently published an annotated bibliography on teacher effectiveness in the form of a bulletin. Comprising this publication is a list of 208 studies on teacher competence, each of which is followed by a critical discussion of its contents. The conclusion of the compilers of this bulletin is revealing. They note that investigations on the problems of measuring teacher efficiency have highlighted, among other facts, the need for more adequate evaluation devices, for defining the term "effective teaching," and for co-ordinated research. Despite this evidence, however, researchers have gone on much as before: utilizing locally designed rating scales and check lists in relatively isolated studies. There is some basis, then, for the under-current of feeling that researchers studying the problem of teacher effectiveness are no closer to the core of the problem than they were two decades ago.

**Regrettable lack of provision for gifted pupils** in many elementary schools was the inspiration for Paul A. Witty's article "Today's Schools Can Do Much More for the Gifted Child" in the February issue of *Nation's Schools*. Witty, who has written much on the subject of the gifted, proposed six administrative steps for improving the elementary and secondary school programs so that the abilities and talents of potential leaders may be realized.

For the teacher, Witty also has sound advice. He counsels

him to provide challenging educational experiences and goals. Not infrequently the work of the regular class is far too easy for such children. It is unsatisfactory and undesirable simply to demand of the gifted child a larger amount of work of the kind engaged in by other class members.

The teacher should consider it an important responsibility, maintains Witty, to extend the reading of the gifted child. The field of reading offers an unusual opportunity for enrichment of the gifted's experiences. Since this type of pupil usually has little or no difficulty in learning to read—he is often able to read before he starts school—instruction in reading skills will not often demand special attention. But such pupils ordinarily need direction and encouragement to become independent and resourceful in finding and using books they need. The teacher of the gifted child must, therefore, become acquainted with varied materials in order to suggest individually suitable and beneficial reading for such children. Witty lists helpful professional books now available to aid teachers in gaining this information.

**Children with speech disorders** make up one of the largest groups of seriously handicapped youngsters. It is safe to estimate that a minimum of two million school-age children have speech problems which require attention and special help in the classroom or in special speech-correction classes. This means that in each of his classes, the teacher will be confronted with one or two children needing special speech help.

A recent survey of elementary school teachers showed that virtually all contacted realized they were in a position to help the child with defective speech but felt they were not adequately trained to be of any beneficial assistance. Recommended for these and all elementary school teachers is the reading of "The Classroom Teacher and Speech Correction," appearing in *The Elementary School Journal* (November, 1955), since it is specifically designed to familiarize teachers with the basic facts of speech remediation.

**TV is not displacing reading**, contrary to popular opinion, affirms A. L. Lazarus of Santa Monica, California, after a detailed study on elementary school children's televising habits.

"Whether because of TV or in spite of it youngsters (both elementary and secondary) are reading more than ever, according to unanimous reports of librarians (school and public)." But TV is making serious inroads on the hobbies and creative pursuits of pupils. Singing, playing musical instruments, dramatization and acting, painting, photographing, writing for school newspapers, and activities in other forms of communication—all these are on the decline.

Lazarus feels that inordinate televiewing is apt to make robots of pupils. To offset this danger, he recommended that administrators reconsider the advisability of emphasizing in the curriculum many of the so-called creative activities—thinking, speaking, and writing—that are in some schools still treated as extra-curricular.

**Powerful motivation may not always be beneficial** to scholastic achievement, experiments at State University of Iowa have indicated. Thus far, anxiety studies of children conducted by Boyd McCandless at Iowa's Child Welfare Research Station have revealed that "high anxious" youngsters are likely to make lower grades on achievement tests than "low anxious" children and are likely to be less popular with their classmates.

Summarizing the evidence to date, McCandless stated that a comparison of the level of anxiety of youngsters with their performance in a complex learning task showed that the "high anxious" students' degrees of success depended upon the relative strength of the correct and incorrect responses aroused by the experimental situation. In instances where the student was called upon to learn new moves contrary to habits he had already established, the "low anxious" pupil made fewer mistakes and learned faster. But if patterns of action already "natural" to the pupil were the correct ones for the task, the "high anxious" youngster took the lead in learning, even in complex tasks. It was also noted that anxiety tended to cause greater interference in the acquisition of the more complicated skills such as reading and arithmetic. This tendency was more pronounced among girls than among boys.

## NEWS FROM THE FIELD

**One out of every three babies** born in this country during the past five years was baptized into the Catholic Church, according to an editorial in *America* (February 4, 1956, p. 497), entitled "5,600,000 Little Question Marks." There are approximately 5,600,000 Catholic youngsters aged five years and under. These comprise some 29 per cent of the total American population in this age bracket. In 1954 there were in the nation just over four million births and 1,161,304 Catholic infant baptisms.

The editorial commends the "wisely realistic" approach of the State of Connecticut in its study of future school expansion. Under the direction of the State Commissioner of Education, a survey is being conducted in Connecticut, with the co-operation of public and private school authorities, to provide data for co-operative planning by the two groups of the expansion of both public and private schools.

"The nation's 5,600,000 pre-school Catholic children raise many question marks for State and Federal Governments," the editorial states. "Those responsible for the public welfare cannot with justice lose sight of the fact that these Catholic children are Americans, whose parents have a full right to educate them in accordance with their consciences. These youngsters may not be voting citizens yet, but their sheer numbers cry out for just consideration in any government plans for our educational future."

**To help build and operate public schools** in school districts that feel the impact of Federal activity in their vicinities, Congress has appropriated nearly \$900,000,000 in the five-year period, 1950-51 to 1954-55, in making two Federal aid laws serve their purposes, according to a report submitted last month to Congress by the U.S. Commissioner of Education, and summarized in the February issue of *School Life*, pages 8 and 9. The two laws are Public Laws 874 and 815, both passed in September 1950 and now half-way into their sixth fiscal year. Public Law 874 authorizes Federal contributions toward the operating costs of public elementary and secondary schools in districts that feel the

Federal presence in one or more of these ways: "As a loss of revenue through the tax-exempt status of Federal properties; or as added school costs either (1) because of the attendance of children who live on Federal property or whose parents are employed on such property or (2) because of a sudden and substantial increase in school enrollment growing out of Federal-contract activities." Public Law 815 provides funds for building schools in areas affected by Federal activities.

**Hopes of balancing the nation's budget would be wrecked,** it seems, according to arguments presented to the House Ways and Means Committee by Secretary of the Treasury Humphrey and Percival F. Brundage, deputy budget director, early this month when the Committee approved a bill that would keep Federal excise taxes at their present level until April, 1957, and would not allow any exemption for private schools. Federal excise taxes cover such items as school busses, gasoline, sports equipment, typewriters, long-distance telephone calls, and travel costs of school groups or individuals.

Illustrative of the amounts of money spent by Catholic schools on items involving excise taxes, one Catholic university has paid about \$47,500 on communications in the past five years, and in the same period of time another Catholic school has expended about \$56,380 for various taxable items. On such items, tax-supported schools pay no excise taxes, of course. The injustice of forcing non-tax-supported schools to pay excise taxes may be shown in another way; if a public school basketball team and a non-public school team were to play in a tourney some distance from their home towns, the non-public school would have to pay tax on the cost of transporting its team while the public school would not.

**Boston's Catholic release-time pupils** are 78.5 per cent of the City's 18,914 public school pupils attending release-time classes. The total number of public school pupils eligible to attend release-time classes is 25,901, and about 73 per cent of them make use of the arrangement. Pupils in grades from the fourth to the ninth are eligible. Other religious groups participating in the program and the numbers of pupils enrolled in their classes are: Protestant (not specified), 3,901; Christian Scientist, 25; Lu-

theran, 45; and Orthodox Christians, 91. Last year's figures included 50 children in Jewish courses, but no figures for this group were given this year.

**The "principle of separation of church and state** has been carried to a point of separating religion from the state and from its citizens," observed *The Manchester Union-Leader*, New Hampshire's largest newspaper (February 19, 1956). In commenting on a discussion of whether children should be given time off from school to attend religious instruction classes in their respective churches, the newspaper added that it "would favor both religious instruction in the schools as well as released-time." According to the paper's statement, "the only gainers" in the present way of employing the principle of separation of church and state "are the atheists."

**Moderation in meeting critical public school issues** was called for by President-elect Paul J. Misner of the American Association of School Administrators, at the Association's meeting in Atlantic City, New Jersey, last month. Dr. Misner, who is superintendent of schools in Glencoe, Illinois, urged educators not to "rock the boat" on such controversial matters as Federal Aid to education, racial segregation, and the teaching of religion.

"Educational leaders who identify themselves too ardently with causes will do a great disservice for the cause of education," he said. "Federal aid to education, integration of public schools, and the role of religion in public education are issues that are of current critical concern. These great issues can be solved only through the exercise of reason and intelligence. It is the business of educational leadership to find the areas of agreement with respect to these issues and to avoid extreme positions which make progress quite impossible."

**After a long and bitter legal battle**, Corpus Christi School is under construction in Piedmont, California. A few years ago, a permit for the school's construction was refused by the Piedmont City Council which had banned construction of private schools. Last October, the California Supreme Court held that the Council's ordinance was unconstitutional.

## BOOK REVIEWS

INTRODUCTION TO THE SCIENCE OF METAPHYSICS by Henry J. Koren. St. Louis: B. Herder and Co. Pp. xix + 291. \$4.50.

Father Koren states that his purpose in writing this textbook is "to serve as an introduction to the Thomistic theory of being in undergraduate schools where three or four credits can be devoted to this purpose." This seems to be the dominant motive in the composition of many of the modern textbooks in this field. While admitting that this is a very realistic approach in view of the almost negligible time assigned to this important subject of metaphysics in perhaps most of our Catholic colleges of today, it is still a most unfortunate attitude to encourage and thus to perpetuate. It puts metaphysics in the position of a poor relation, a Lazarus at the gate, to whom a few crumbs might grudgingly be assigned while the largess is properly reserved for the true children of the household, the arts and the sciences. One would not think of assigning such a few credits to the important study of French for instance. Indeed no credit at all would be given for a single semester of this language. But metaphysics is seldom granted a larger place, and that in the face of a Christian tradition to the contrary reaching back to the very beginnings of Christianity. Here is a subject upon which the very integration of rational knowledge depends, the *scientiarum rectorix*, whose time assignment in the college curriculum is reduced to such a minimum as to make clear presentation most difficult if not impossible.

Under such essentially irrational conditions Father Koren covers the subject matter of Thomistic metaphysics in a clear and business-like manner along traditional lines. Our chief objection to that line is that it does not sufficiently stress the completely revolutionary approach which St. Thomas effected in even the very nature of metaphysics when he declared this philosophy of ultimate reality to be a unique inquiry into the exercise of an act of to be, whether it be limited by some possibility for existence which is the being's essence, or one whose very essence is to exercise such an act.



This brings us to the other limitation which has been traditionally placed upon this large subject of metaphysics to accommodate it to the meagre semester of three or four credit hours, namely its artificial division into so-called metaphysics of finite being and natural theology, presumably with the hope of securing an extra semester at the cost of destroying the essential unity of the subject: The act of to be by its very nature cannot be divided. Its very exercise in varying degrees by its limiting essence points immediately and necessarily to the Being whose essence does not limit its existence because its essence is to exist. If for no other reason than to get the whole field of metaphysics before the mind as soon as possible, this inference to Self-Existent Being must be immediately made as constituting the most proper object of this important inquiry. To delay the consideration of the only Being that truly is, the one true object of metaphysics, until the close of the inquiry is simply to make the real significance of this most unique approach to reality almost impossible. This is especially true when we appreciate the full force of the role of analogy in the exercise of metaphysical thinking in Thomism.

Yet Father Koren so completely yields his position to curriculum makers who seem to have no understanding of the subject as to say: "On several occasions references are made to God. General metaphysics does not presuppose God or take His existence for granted. In a special section of metaphysics, called theodicy, God's existence and nature are discussed. However there are certain problems of general metaphysics which can be fully answered only if God is taken into consideration." This seems to us to be a remarkable concession, much like apologizing, for instance, for mentioning Hamlet in a play essentially about the Prince of Denmark. We may ask further just what problems in metaphysics can be fully and intelligently answered if God is not taken into consideration. Perhaps it is just this artificial division of metaphysics that is the source of some of the difficulty Father Koren mentions when he suggests there is no such thing as "metaphysics without tears." We think it is about time metaphysicians banded together to resist this attack upon the unity of their subject even in the face of administrators who consciously or unconsciously show their small regard for

the traditional "ruler of the sciences" in assigning it less time than they would the most lowly of subjects in the curriculum.

CHARLES A. HART

School of Philosophy  
The Catholic University of America



THE BASIC COLLEGE OF MICHIGAN STATE, edited by Thomas Hamilton and Edward Blackman. East Lansing: Michigan State College Press, 1955. Pp. x + 127. \$2.75.

In this volume are examined the philosophy, aims, methods and techniques of Michigan State's Basic College. The institution is one of a number of general education programs in operation throughout the United States in the past twenty-five years. This study points to three historical developments in basic education. Michigan State's program founded in 1944 was one of the earliest of such enterprises to become a part of a large state university. It is unique to find an overall educational pattern required of all students in an institution so strongly entrenched in professional and technical training. Finally, Michigan State has reminded American educators that the first Morrill Act, which established land grant colleges and universities, promoted the liberal arts as well as the practical phases of higher education.

The book is organized through seven major areas or approaches to the general subject of basic education—each particular topic having been assigned to a faculty member who has had a long teaching and administrative experience both at Michigan State and in other institutions. Titles include: organization of the basic college, communication skills, natural science, social science, humanities, evaluation, and student personnel services. A foreword by John A. Hannah, Michigan State president, a brief preface, and a chapter on conclusions, complete the work.

To the current educational world eagerly looking for help this summarized statement—or more properly a series of statements—offers some constructive ideas and suggestions. The evaluation of college student mortality brought out some interesting facts two of which are repeated here. One was the surprising information that some of the students who dropped out of college

had definitely planned for only one or two years of college work with no intention of acquiring a degree. This fact should have real implications to liberals arts and junior colleges concerned naturally with such students. The second point of information clearly indicated that the obligation of prematurely choosing a major at the time of admission to college coupled with the difficulty in the later change of major appeared to be a contributing factor leading to the drop out. Here again is evidence on the one hand of the wide gap between the secondary school and the first two years of college and on the other hand the artificial and early integration of the first two years with the last two years of college. Michigan is doing an admirable job to meet these two challenges. Examples comparable to the admissions area just explained are found in the other chapters.

The notes, reference and explanatory, on pages twenty-one and forty-nine are helpful. Occasional tables add to the book's clarity. The chapter on evaluation is well done. An index of program areas and problems and of persons would have added very much to the volume's usefulness as a ready reference work on basic education. The study is recommended for deans, registrars and admissions officers, freshman college teachers, and high school principals and guidance officers. Graduate students in education will find much new and stimulating material in this story of a major experiment in higher education.

GEORGE F. DONOVAN

Department of Education  
The Catholic University of America



HUNTER COLLEGE: EIGHTY-FIVE YEARS OF SERVICE by Samuel White Patterson. New York: Lantern Press, 1955. Pp. xviii + 263. \$3.50.

In this work is the story of Hunter College, founded in 1869 as a municipal institution of higher education for women, by the City of New York. The author, Samuel White Patterson, is a professor emeritus of the College.

The origin and development of the institution reflect the historical growth of women in the United States, portray the relationships found in the largest metropolis of the world, and crys-

tallize some of the more recent changes in higher education, professional, technical, and general, especially for women.

A foreword by Hunter's president, George N. Shuster, a grateful preface by the author, an appendix on the membership roster of the board of control in 1869 and 1954 and of the faculty and staff in 1870, and 1954; a second appendix on principal historical documents, and a list of references, enhance the book's historical value. Seven pictures add to the volume's attractiveness.

The chapter on progress and change is well worth reading. It describes the 1920's decade. Building programs, change in the college's location and the transition from a normal school to a liberal arts college were some of the major considerations of the period.

The author's effort represent another contribution to the fairly new field of college biography. To highlight the outstanding developments and problems, to mention the names of the prominent participants, and to tie in the past and present with the future, are not easy tasks.

The use of occasional footnotes for actual quotations, an index of names, places, and organizations, and brief commentaries on some of the more important references consulted, would have added much to the scholarly approach and readability of the text.

GEORGE F. DONOVAN

Department of Education  
The Catholic University of America



MUSIC FOR LIFE by Sister Mary John Bosco, C.S.M. Boston: McLaughlin Reilly Co., 1955. Bk. I, pp. 90, \$1.28 net; Bk. II, pp. 90, \$1.28 net; Bk. III, pp. 126, \$1.40 net; Bk. IV, pp. 154, \$1.40 net; Bk. V, pp. 170.

In this excellent series, each book provides material for a developmental program of music education integrated with the spiritual, cultural, social, mental, and physical aspects of child growth. All appropriate types of music—hymns, folk-songs, Gregorian chant, singing games, and other songs meeting the child's interests and broadening them—are included in the series.

The music contained is especially well correlated with the curriculum at each grade level.

The appearance of the books is attractive. Their bulk is neither too large to be cumbersome nor too small to be uninteresting. The make-up of each page is clear and uncluttered. The drawings are appropriate to the mood or the technical material being presented, and the use of color especially heightens the emotional appeal of picture and its related song.

Technical learnings are an integral part of the material presented in each grade. The problems of music reading are developed so that a familiarity with tonal relationships gives the child a facility in handling music symbols in a functional way. A taste for Gregorian chant is developed by the use of simple rote chants in English and Latin in the primary grades. The technical elements of chant notation are presented simply and directly. Of particular appeal is the conciseness in the presentation of various technical elements. Detailed explanation is contained in the Teacher's Guides which accompany the series.

The fine quality in the selection of composed musical material from the standard classic, traditional and folk repertory is perhaps the chief virtue of *Music for Life*. No song was found which lacked quality, appeal, or taste. Songs composed by the author or other contributors are particularly high in musical quality. *Music for Life* is an outstanding series and deserves the thorough consideration of every classroom teacher of music, music specialist, and supervisor. The author and publisher have indeed contributed to Catholic school music education and expanded its possibilities through the publication of this excellent music series.

RICHARD H. WERDER

Department of Music  
The Catholic University of America



GUIDE TO THE BIBLE, Vol. II. Translated with introduction and notes by Edward P. Arbez and Martin R. P. McGuire. New York: Desclee & Co., 1955. Pp. xv + 625; chronological tables, 4; maps, 8. \$6.00.

The competence of Professors Arbez and McGuire assures loyal, understanding reproduction of the conclusions for Biblical

Introduction presented in *Initiation biblique* by such noted French scholars as Abel, Vincent, Dennefeld, Bonsirven, and others.

In a brief appraisal of this book, it is best perhaps to emphasize the acknowledged abilities in their special fields of the men who contributed to its original writing and to its English translation, and to note the wide range of subjects which it offers as guides to Biblical interpretation and appreciation.

This volume deals with the physical and political geography of Palestine, its geology, climate, fauna and flora, ethnology, archaeology, chronology, cultural anthropology, and institutions. It presents prehistoric data and the actual histories of Old Testament and New Testament times. In its treatment of Old Testament and New Testament theology, it leads readers to an understanding of the significance of the Bible for Christian life in all its expressions.

The first and second volumes of this work carry out the purpose of Biblical Introduction as fully as any attempt that has yet appeared in print. They represent the finest orientation to the Bible that we have. Particularly commendable, from the point of view of those who read the Bible in English, are the annotations prepared by Professors Arbez and McGuire.

J. P. WEISENGOFF

School of Sacred Theology  
The Catholic University of America



THE PERENNIAL ORDER by Martin Versfeld. Staten Island, New York: St. Paul Publications. Pp. 249. \$3.00.

This *speculum mentis* was written by a young convert to Catholicism who is senior lecturer in philosophy in the University of Cape Town in his native South Africa. It is divided into six sections: metaphysics, philosophy of science, philosophy of morals, philosophy of history, philosophy of art, and philosophy of culture. All sections have a unity of approach as aspects of the single problem of existence which the author quite properly considers to be one object of philosophy. The problem is considered from opposing standpoints of traditional Scholastic philosophy and that of philosophy of becoming or flux as indicated in the thought of Bergson, Whitehead and the school of

Emergent Evolution, notably Lloyd Morgan and Alexander. The superiority of the former is clearly established in a language that is clear and convincing and which can be readily grasped by the ordinary reader who may be without any philosophical training.

When Professor Versfeld deals with such problems as the philosophy of history, art, and culture, it is natural that he consider these themes, which may be said to be somewhat incidental to his main theme, from the standpoint of religion and more specifically, the Christian religion. Here his treatment is properly termed Incarnational. From this view, for instance, he offers most enlightening evaluations of the intelligibility of history as presented by Toynbee in his *Study of History* and by R. G. Collingwood in his *Idea of History*. Similar treatments are made of mediaeval art and culture. His final chapter on his "faith of a philosopher" is a beautiful tribute to the influence of his new found faith in making him a truly Christian philosopher who, in his acceptance of the authority of faith, becomes in reality what the philosopher professes himself to be, "the humble lover of the truth of wisdom." Dr. Versfeld has written an eminently worthwhile book on the perennial philosophy.

CHARLES A. HART

School of Philosophy

The Catholic University of America



ST. PIUS X by Leonard von Matt and Nello Vian. Chicago: Henry Regnery Co., 1955. Pp. 240. \$6.00.

This is the first of a series of picture biographies of great saints to be printed by Henry Regnery Company. The book is a masterpiece! One hundred and fifty masterful photographs, new and old, by Swiss photographer, Leonard von Matt, are combined with short introductory essays of Nello Vian to reproduce this modern biography of one of the most beloved Saints of our time, St. Pius X.

Never before has a biography given such a close up of the life and times of this great Saint. Leonard von Matt has provided fine modern photographs of the places where St. Pius X worked



as a priest, bishop, cardinal and Pope; the objects he touched and used; the people he knew and loved; and all the little minutiae which make up the life of a Saint. The most outstanding photograph of this fascinating collection is that of "The Saint's Profile" which gives a close view of the silver mask now covering the face of this beloved Pontiff, whose desire was "to re-establish all things in Christ." Nello Vian, whose father was a personal friend of St. Pius X, provides a fairly comprehensive biography to accompany the pictures. His essays bear a personal touch on the life and times of St. Pius X, which make them attractive and easy to read.

A complete appreciation of the simplicity and beauty of this magnificent pictorial biography demands that it be seen.

THOMAS E. LANGER

The Catholic University of America

## BOOKS RECEIVED

### *Educational*

Casletter, D. Dee, and others. "Teacher Effectiveness: An Annotated Bibliography," *Bulletin of the Institute of Educational Research*, I, No. 1, 1954. Bloomington, Ind.: Institute of Educational Research. Pp. 105.

Division of Elementary Education of the Baltimore Public Schools. *Arithmetic in the Elementary Schools*. A Curriculum Guide. Baltimore: Bureau of Publications—Baltimore Public Schools. Pp. 148.

Havighurst, Robert J., and others. *A Survey of the Education of Gifted Children*. University of Chicago Supplementary Educational Monographs, No. 83. Chicago: University of Chicago Press. Pp. 114. \$1.50.

Hicks, Hanne J. *Administrative Leadership in the Elementary School*. New York: Ronald Press Co. Pp. 456. \$5.00.

Hoppe, Arthur. *Students Help Improve the Curriculum in Indiana*. Bloomington: Indiana University Bookstore. Pp. 55. \$1.00.

Linn, Henry H., (ed.). *School Business Administration*. New York: Ronald Press Co. Pp. 574. \$7.50.

Miller, Sr. M. Janet (ed.). *Communication Arts in the Catholic Secondary School*. Washington, D.C.: Catholic University of America Press. Pp. 194. \$2.25.

Robinson, Helen M. (ed.). *Oral Aspects of Reading*. University of Chicago Supplementary Educational Monographs, No. 82. Chicago: University of Chicago Press. Pp. 166. \$3.50.

Sands, Lester B. *Audio-Visual Procedures in Teaching*. New York: Ronald Press Co. Pp. 670. \$6.00.

*Studies in Education 1955*. Thesis Abstract Series, No. 7, School of Education, Indiana University. Bloomington: Indiana University Bookstore. Pp. 379. \$1.00.

### *Textbooks*

Bryant, Margaret M., and others. *English at Work*. Course One. New York: Charles Scribner's Sons. Pp. 526. \$2.96.

Bryant, Margaret M., and others. *English at Work*. Course Two. New York: Charles Scribner's Sons. Pp. 522. \$2.96.

Bryant, Margaret M., and others. *English at Work*. Course Three. New York: Charles Scribner's Sons. Pp. 518. \$3.12.

Bryant, Margaret M., and others. *English at Work*. Course Four. New York: Charles Scribner's Sons. Pp. 526. \$3.12.

Treanor, John H. *Exercises in English Grammar. Book I.* Boston: Educational Advisory Center. Pp. 130. \$1.25 list; \$1.00 net school.

Ullman, B. L., and Henry, Norman E. *Latin for Americans. First Book.* New York: Macmillan Co. Pp. \$3.56.

Ullman, B. L., and Henry, Norman E. *Latin for Americans. Second Book.* New York: Macmillan Co. Pp. 470. \$3.56.

### General

Cacella, Joseph. *How Fatima Came to America.* New York: St. Anthony's Welfare Center. Pp. 63. Free.

Carroll, Malachy G. *Time Cannot Dim.* A Story of St. Thomas Aquinas. Chicago: Henry Regnery Co. Pp. 202. \$3.50.

Catton, Bruce (ed.). *American Heritage... Vol. VII, No. 2.* New York: American Heritage Publishing Co., Inc. Pp. 120. \$2.95.

Dorzweiler, O.F.M. Cap., Edwin. *The Priest's Via Crucis.* Paterson: St. Anthony Guild Press. Pp. 30. \$0.15.

Dorzweiler, O.F.M. Cap., Edwin. *The Seminarian's Via Crucis.* Paterson: St. Anthony Guild Press. Pp. 30. \$0.15.

Dougherty, John J. *The Complete Catholic.* Lenten Talks to Laymen. Paterson: St. Anthony Guild Press. Pp. 36. \$0.10.

Foy, O.F.M., Felician A., (ed.). *The 1956 National Catholic Almanac.* Paterson: St. Anthony Guild Press. Pp. 704. \$2.00 paper; \$2.50 cloth.

Hallack, Cecily. *The Adventure of the Amethyst.* Chicago: Henry Regnery Co. Pp. 394. \$3.75.

Manning, William J. *Thoughts from St. Bonaventure about the Mother of God.* Paterson: St. Anthony Guild Press. Pp. 36. \$0.10.

*The Mary-Hearted Catechist.* The Life Story of Father Louis Querbes. St. Paul: Catechetical Guild Educational Society. Pp. 62. \$0.15.

Moroso, K.M., Nicolas. *The Devotion of the Knights of Malta for Our Lady of Philermo.* Edited and translated by Geza B. Grosschmid, K.M., and Primitivo Colombo. Pittsburgh: Duquesne University. Pp. 29. \$2.00.

Nimeth, O.F.M., Albert J. *St. Francis and the Eucharist.* Paterson: St. Anthony Guild Press. Pp. 36. \$0.10.

Roeder, Helen. *Saints and Their Attributes.* Chicago: Henry Regnery Co. Pp. 391. \$3.75.

Truss, O.F.M. Cap., Cyprian. *Say It with Stories.* New York: Joseph F. Wagner, Inc. Pp. 189.

Wedge, Florence. *Guardian Angels.* Paterson: St. Anthony Guild Press. Pp. 52. \$0.10.

## NEWS OF PRODUCTS AND SERVICES

### 53RD ANNUAL N.C.E.A. CONVENTION

Plan now to attend the 53rd Annual Convention of The National Catholic Educational Association at Kiel Auditorium, St. Louis, Missouri, April 3rd through 6th. All the latest educational aids will be on display at this important N.C.E.A. convention. Delegates and visitors will have a splendid opportunity to observe them in exhibits arranged by firms from all parts of the United States during these days.

### NEW ADVENTURES IN DESIGN PRINTING

The American Crayon Company has just announced a spanking new craft kit for creating your own designs and reproducing them as many times as you like. *Prang's Magic Making Design Kit* introduces for the first time exciting new printing techniques that were developed after extensive studio experimentation and field testing. Write to: *The American Crayon Company, Sandusky, Ohio.*

### CHORAL ROBES

At all occasions, your School Choir, enrobed in colorful fabrics by Moore, adds an impressive note of beauty. These new fabrics are woven from color-locked Chromspun yarn for life of the fabric, and are guaranteed colorfast to light, air impurities, perspiration, cleaning, moths and mildew. Wonderfully lightweight. Write to: *E. R. Moore Company, Fabric Selector SR24, 932 W. Dakin St., Chicago 31, Ill.*

### NEW SLIDES AND FILMSTRIPS

Filmstrips and 2 x 2 slides appropriate for Easter, Lenten, and Spring programs in church and school are all illustrated and described in a colorful 20-page booklet now available from the Society For Visual Education, Inc. and its Dealers. Write to: *Society for Visual Education, 1345 Diversey Parkway, Chicago 14, Ill.*

### EDUCATORS GUIDE TO FREE TAPES

The new 1956 *Educators Guide to Free Scripts and Transcriptions* is now available. Of the 258 listings in this second edition, 153 are new. The number of sources providing these vibrant teaching aids has increased more than 70%. The *Guide* lists 58 free tapes, 181 free scripts, and 19 free transcriptions. Today's teachers are constantly acquiring more skill in the use of films, slidefilms, tapes, scripts, transcriptions, and similar audio and visual enrichment materials. Order your copy today: *Educators Progress Service, Dept. CER, Randolph 9, Wis.*

### MARQUETTE UNIVERSITY SUMMER SESSION

Marquette University, now observing its 75th Anniversary, is offering for Teachers of Religion, a Graduate Program in *Theology*, leading to the Degree of Master of Arts. 1956 Summer Session—June 18 to July 27. For information, write to: *Dean of Graduate School, Marquette University, Milwaukee 3, Wis.*

### STATIONS OF THE CROSS

The Catechetical Guild Educational Society announces the availability of new teaching-aid posters on the *Stations of the Cross*. Illustrated by Liturgical artist Steele Savage, each of the 14 Stations is in full color, on 9" x 13" posters, and suitable for mounting or framing. Varnish finish insures easy cleaning and long life. In addition to classroom use, posters are ideal for sick or infirmed. Write to: *Catechetical Guild Educational Society, 260 Summit Ave., St. Paul 2.*

### CHRISTIAN DOCTRINE VISUAL AID CARDS

The latest visual aid for teaching Christian doctrine in Catholic schools, "I Learn God's Laws", has been completed by Sister Maria Giovanni, O.P., of Maryknoll. *I Learn God's Laws* explains the 10 Commandments in a set of 16 large, sturdy cards in color that can be easily displayed by teachers. These Commandment cards will join a long list of her other visual aids on the *Mass*, the *Rosary*, *Sacraments*, *Stations of the Cross*, and *Catholic symbols*. For further information, write to: *Maryknoll Bookshelf, Maryknoll, N.Y.*

### CAPS AND GOWNS

Caps and gowns for Kindergarten, Grade Schools, High Schools, Colleges; Confirmation Gowns for boys and girls, are available from Louis E. Stilz & Bro. All garments are thoroughly sterilized, disinfected and pressed before shipment. Send for illustrated circular, no obligation, to: *Louis E. Stilz & Bro. Co., Race and 4th Sts., Philadelphia 6, Pa.*

### HAMMOND'S AMBASSADOR WORLD ATLAS

After years of stupendous labor, The C. S. Hammond Company announces completion of the greatest, most comprehensive World Atlas ever made in America. The highest official authority on geographic knowledge, the *Hammond's Ambassador World Atlas* contains 416 pages, 326 maps (241 in full color), 85 large-scale insets, and 242-page index with 100,000 names. The book measures 14" x 11 inches. For 10 days' free examination, write to: *C. S. Hammond & Co., Maplewood, N.J.*

## NEW MICROSCOPE

ALL METAL - - - FULL FINE ADJUSTMENT

*Most foolproof of all student models.*



MODEL GB2  
Write for descriptive circular  
listing safety features.

### ← Model GB2

10X Ocular  
Objectives:  
16 mm. (10X)  
4 mm. (44X)  
Plano/concave Mirror  
Full fine adjustment  
Disc Diaphragm

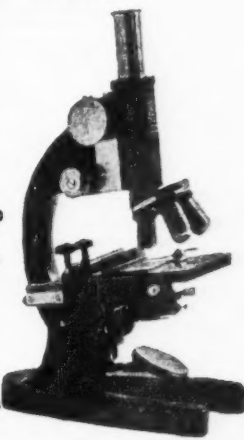
**\$118.00**

Case if desired \$8.00

### MODEL GKM3 →

Medical-Bacteriological  
5X and 10X Oculars  
Objectives:  
16 mm. (10X)  
4 mm. (44X)  
1.8 mm. oil immersion)  
Abbe Condenser with Iris  
GRADUATED mechanical  
stage

Carrying Case  
**\$255.00**



MODEL GKM3  
Any quantity old microscope  
accepted in trade.

**THE GRAF-APSCO COMPANY**

5868 Broadway

Chicago 40, Illinois

## CAPS AND GOWNS

"SALE OR RENTAL"



for  
KINDERGARTEN  
GRADE  
HIGH SCHOOLS  
COLLEGE  
CONFIRMATION  
GOWNS  
for

BOYS and GIRLS  
All garments thoroughly sterilized, disinfected and pressed before shipment is made.

*Send for illustrated circular,  
no obligation.*

**LOUIS E. STILZ & BRO. CO.**

RACE AND FOURTH STREETS  
PHILADELPHIA 6, PA.

Tel.: Market 7-3873

## SENCO RULERS and YARDSTICKS

FOR SCHOOL, OFFICE AND HOME

— manufactured by —

**Seneca Novelty Co., Inc.**

201-207 FALL ST., SENECA FALLS, N.Y.

A Catholic Book Service.—A thorough search for out-of-print books. Any subject or language. New and current books supplied.  
Store hours: Evenings and Saturdays  
6904 Roosevelt Road, Oak Park, Illinois

Direct all mail inquiries to

**C. F. PETELLE**

BOX 289

MAYWOOD

ILLINOIS

## Book Manuscripts Considered

A publisher with standards invites your attention. No condescending, misleading promises, no high-pressure sales devices—such as you may already have experienced. Just honest, selective subsidy publishing by book people—which is rare enough!

Write or mail our manuscript directly:

**THE AMERICAN PRESS**

Mr. Corey, 489 Fifth Ave., N. Y. 17

## BETTER, FASTER READING FOR GIFTED AND



## AVERAGE STUDENTS, TOO!

Self-help learning aids to delight your students with dramatic gains in speed and comprehension.

AVR RATEOMETER reading  
accelerator \$35.00

AUDIO VISUAL  
RESEARCH with slides 7.50

Write for Free Illustrated Folder  
531 S. PLYMOUTH CT. Dept. R63 CHICAGO 5

In answering advertisements please mention THE REVIEW

1b

*Now Available . . .*

(by popular request)

## JUVENILE COURTSHIPS

by V. Rev. Francis J. Connell, C.S.S.R.

A reprint from  
THE AMERICAN ECCLESIASTICAL  
REVIEW

Single copy ..... 25¢  
In lots of 25 ..... 20¢ ea.  
In lots of 100 ..... 18¢ ea.

Prices Postpaid

Address: THE AMERICAN  
ECCLESIASTICAL REVIEW

THE CATHOLIC UNIVERSITY OF AMERICA  
WASHINGTON 17, D. C.



**Now Ready -**

## The New Ordo for Holy Week

The new ORDO HEBDOMADAE SANCTAE INSTAURATUS is the complete official text for Holy Week as prescribed by the Sacred Congregation of Rites. The new Ordo becomes effective and binding this coming Palm Sunday. It contains all the rites for Holy Week, as well as the Ordinary of the Mass and the complete text of the instructions. This Ordo is indispensable for all parishes, churches and chapels. Please place your orders now to insure early delivery.

*Edition by Casa Editrice Marietti, Publishers to the Holy Apostolic See.*

*Printed in red and black on deluxe, toned, handworked paper, silk markers—identical in size with the Marietti Roman Missal in large quarto, 9 X 12½ inches.*

Imitation leather, with tabs \$6.50

Black linen finish with tabs \$4.75

*Wherever good books are sold*

**THE NEWMAN PRESS**

Westminster

Maryland

## BLACKBOARDS

Slate, compo, steel, glass etc. Cork Bulletin Boards, cut to measure. Installed by you or by Acme.

## RE - SURFACING

No point or sanding machines used. 25-year guarantee. Send for Do-It-Yourself Kit \$3.50 enough for average classroom.

## Acme Slate Blackboard Co.

254 Third Street

Brooklyn 15, N.Y.

## for EFFECTIVE Elementary Science

use "SCIENCE KIT." All the equipment needed (over 80 pieces) in sturdy plywood case. Clear, easily understood manuals that simplify preparation and assure effective classes by teachers without science training. Over 50,000 in use. Replacement Service. The Schools of 19 Dioceses are now using Science Kits! Saves TIME—EFFORT—MONEY!

"SCIENCE KIT"

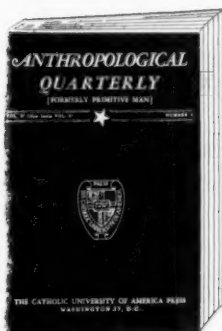
Box 69 • Tonawanda, N.Y.

## Monroe FOLDING BANQUET TABLES



NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with new-processed tops, highly resistant to most serving hazards. Write for catalog, direct prices and discounts to churches, schools, clubs, lodges, etc.

MONROE CO 159 CHURCH ST. COLFAX IOWA



Subscribe today to

## ANTHROPOLOGICAL QUARTERLY (Formerly Primitive Man)

Publication of the  
CATHOLIC ANTHROPOLOGICAL  
CONFERENCE

Edited by the Dept. of Anthropology  
The Catholic University of America

(Issued Jan., April, July and Oct.)

### SOME RECENT CONTENTS:

- Pygmies and Pygmoids: Twides of Tropical Africa ..... Rev. Martin Gusinde, S.V.D.
- Rock Paintings of South Africa ..... Abbe Henri Breuil
- Reflections on the Plains Indians ..... Robert H. Lowie
- Mohave Fishing Equipment and Methods ..... William James Wallace
- Nuer Spear Symbolism ..... Dr. E. E. Evans-Pritchard
- Anthropological Investigations of The Bushmen of South Africa  
Rev. Martin Gusinde, S.V.D.

Subscription Price \$3.00 a year

Single Issue 75¢

## ANTHROPOLOGICAL QUARTERLY

620 Michigan Avenue, N.E.

Washington 17, D. C.





## *Nun's Rain Cape*

With the assistance and approval of the Sisters we have developed the perfect Nun's rain cape. Hood with adjustable drawstrings makes it adaptable for most head-dresses.

Our cape was designed by a Nun. It is made of a new fine grade Vinylite plastic, with a dull taffeta finish. Completely Electronically sealed. No stitching whatever.

It is odorless, will not peel, stick or crack. Made in sizes; small, medium and large. We are the one and only manufacturer of the . . . .

### **"PLUVIALE RELIGIOSARUM"**

*(Rain cape of the Sisters)*

**AN IDEAL AND PRACTICAL GIFT**

**\$5.98 Postpaid in the U.S.A.**

Upon receipt of check or Money Order.

*(We have a special price for the Sisters. Send no money until receipt of invoice.)*



### **HABIT CAPE COMPANY**

**P.O. BOX 5744**

**PHILADELPHIA 20, PA.**

**EVERY CATHOLIC SCHOOL where HISTORY is taught  
EVERY CATHOLIC LIBRARY  
EVERY PRIEST  
EVERY CATHOLIC interested in HISTORY**

*should be a regular subscriber to*

## *The* **CATHOLIC HISTORICAL REVIEW**

*Official Organ of the American Catholic Historical Association*

- ARTICLES BY LEADING SCHOLARS • HISTORICAL MISCELLANY • BOOK REVIEWS
- NOTES AND COMMENTS • PERIODICAL LITERATURE

Recognized as the leading publication in its field. Published quarterly: January, April, July, October. Subscription rate: \$5.00; single number \$1.50.

**ADDRESS:**

**The Catholic University of America Press  
WASHINGTON 17, D. C.**

What makes  
this  
**NEW**  
Arithmetic  
series  
so  
teachable?

## ARITHMETIC WE NEED

By **BUSWELL - BROWNELL - SAUBLE**

- A variety of presentations for each new idea
- Adequate practice material following initial development
- Extensive use of oral work in presentation, practice, and problem-solving
- Clear, simple presentation
- Tie-up of material with child's experiences

**Text, Workbook, and Manual for each level, 3-8, now available**

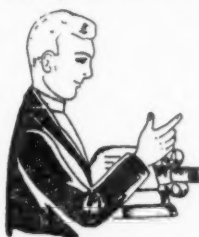
See our exhibit at the National Catholic Education Meeting, April 3-6, at the St. Louis Kiel Auditorium, Booths F10 and F12.

## GINN AND COMPANY

HOME OFFICE: BOSTON      SALES OFFICES: NEW YORK 11  
CHICAGO 6      ATLANTA 3      DALLAS 1  
COLUMBUS 16      SAN FRANCISCO 3      TORONTO 7

**Put over those instructions, Father! or Sister!**  
**Let students SEE as well as hear.**

**Liven up religion—hold interest—be clear and convincing!**  
**Give your talks from the latest and finest FILM STRIPS**



80 frames in color—\$7 each

Experienced instructors find illustrated lectures with instructive pictures much more interesting, clear, quick, complete and convincing than straight lecturing or informal chats. There has been a shortage of adult material, but—we have it now!—in these first strips of a new series prepared by parish priests with years of instructing experience. Increase your efficiency, Father, and reap a real harvest by ordering:

### No. 1—THE EXISTENCE OF GOD

Basic introduction. Presents proofs for God's existence, the immortality of the soul, and the need of religion—in a dramatic story form.

### No. 2—TRADITION AND THE BIBLE (just out!)

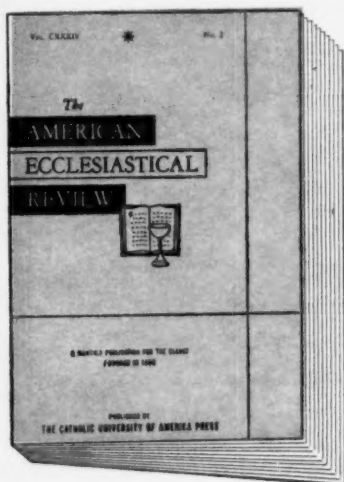
Covers sources of revelation. Outlines in great detail tradition and the Bible as delivered to us by the Church.

All purpose—Inquiry classes, private instructions, public school Catechism classes, Catholic school religion courses, society meetings and the like.

ORDER NOW FROM THE

**D. FARRELL COMPANY • 526 Marengo, Forest Park, Illinois**

Now in it's 68th Year -



## The American Ecclesiastical Review

This monthly publication of The Catholic University of America, with contributors of national and international reputation, is issued *cum approbatione superiorum* and ranks highest in prestige in the ecclesiastical world. It should be on every priest's table and in every seminary and university library.

**Authoritative articles on Catholic doctrine — studies in parochial and priestly problems — Developments in Catholic Action — Articles on moral questions — Historical and liturgical surveys — Answers to questions — Book Reviews and Analecta.**

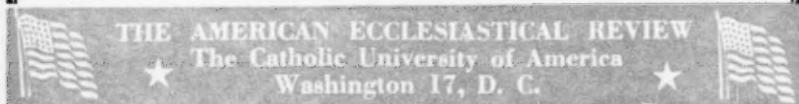
- Co-Operation of Catholics in Non-Catholic Religious Activities ..... V. Rev. Francis J. Connell, C.S.S.R.
- The Immaculate Conception and the Living Church ..... Rev. Thomas U. Mullaney, O.P.
- Yardstick Modesty ..... Rev. Robert Paul Mohan, S.S.
- The Holy Shroud and the Holy Face ..... Rev. Walter M. Abbott, S.J.
- Can Nothing Be Said for State "Right to Work" ..... Rev. John E. Coogan, S.J.
- Our Lady of the Canticle ..... Rev. Francis X. Curley, S.J.
- The Ecclesiastical Orders of Knighthood ..... Rev. James Van der Veldt, O.F.M.
- Juvenile Courtships ..... V. Rev. Francis J. Connell, C.S.S.R.

Subscription price: U.S., Canada and Foreign \$5.00 a year  
Single Issues 50 cents

### SPECIAL SEMINARIAN OFFER!

What better way to start in Seminarian or a Newly-Ordained Priest on the path of priestly teaching and reading than a subscription to THE AMERICAN ECCLESIASTICAL REVIEW.

Special Rate for Seminarians—\$3.50 per year  
(IDEAL AS A GIFT)



In answering advertisements please mention THE REVIEW